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*William Macfarlane*  
1830.

# PRAYERS

ADAPTED FOR

**PUBLIC WORSHIP,  
THE DOMESTIC ALTAR,  
SUNDAY SCHOOLS,  
AND THE  
CHAMBER OF SICKNESS AND DEATH.**

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TO WHICH ARE ADDED,  
PRAYERS FOR THE USE OF YOUNG PERSONS,  
AND  
GRACES BEFORE AND AFTER MEALS,  
WITH  
**A CONCLUSION,**  
RECOMMENDATORY OF PRAYER AS A CHRISTIAN DUTY.

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By **GEORGE BURNS, D. D.**  
MINISTER OF ST. ANDREW'S CHURCH, IN THE CITY OF SAINT JOHN,  
NEW-BRUNSWICK, BRITISH NORTH AMERICA.

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Pray'r is the simplest form of speech,  
That infant lips can try;  
Pray'r the sublimest strains that reach  
The Majesty on high. [Montgomery.]

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SAINT JOHN:

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1829.

A CONCLUSION,  
 WITH  
 CHARLES HERBOLD AND OTHER MEMBERS  
 AND  
 WRITERS FOR THE USE OF YOUNG PERSONS  
 TO WHICH ARE ADDED,  
 A CHAPTER ON BOOKS AND READING  
 AND THE  
 SUNDAY SCHOOLS,  
 THE DOMESTIC ALTAR,  
 Y. HERBOLD W. GOSWELL,  
 ADDED FOR  
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RECOMMENDATION OF THE REE AS A CHRISTIAN DUTY.

BY GEORGE BURNS, D.D.

MINISTER OF ST. ANDREW'S CHURCH, IN THE CITY OF SAINT JOHN.  
NEW-BRUNSWICK, BRITISH NORTH AMERICA.

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I Montagu.

1831

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William Macfarlane  
1830.

## ADVERTISEMENT.

THIS manual of devotion, is intended, in some measure, to supply a *desideratum* which has been long and greatly felt, particularly in the more remote and scattered Settlements of these Provinces, where, in the absence of a regular Clergy, *laymen* are in the practice of conducting Divine Service, by the aid of printed works; and also in Sunday Schools, where, owing to the diffidence of the teachers, and other causes, the youth are often denied the benefit of prayers both at the commencement and close of their weekly instructions. It is a fact, also, that many heads of families, in this as well as in other countries, neglect the private exercises of social worship, for want of similar helps, and that numbers who feel a delicacy in giving utterance to their own orisons, would be ready to make use of forms provided for them by others, both in the ordinary circumstances of life and on occasions of sickness and death. Men of good judgment and education often feel embarrassment in such exercises more than the illiterate and vulgar. And accordingly it is remarked that uneducated preachers often make a better extemporaneous display than Clergymen of real learning, because the ignorance of the former is favourable to fluency, their confidence is not perplexed by forms of expression, their modes of reasoning meet with no annoyance from the subtleties, refinements, and rules of sound logic, and they have no anxiety on the subject of intellectual reputation or literary fame, having none to lose, among those who are competent to form a judgment in such matters.

WITH regard to the public prayers, the author would wish it to be distinctly understood, that in giving them to the world, he had never the most remote intention that they should be read in Churches by licenced preachers or regularly ordained Cler-



gymen. He is well aware that the genius of the Ecclesiastical Constitution of Scotland is quite hostile to such a practice, but at the same time there is nothing in the Directory for National Worship which condemns the occasional use of set forms to a certain extent, even by the accredited functionaries of the Church, in the devotional exercises of the sanctuary. Hence, in her formularies as ratified by the British Parliament, there are models prescribed, according to which her Ministers are required to form their prayers on particular occasions, and unquestionably if they choose they may utter the very words of these forms *memoriter* just as the Lord's prayer is frequently used in Churches. But the grand design of the author in as far as respects the prayers here appropriated for public worship, was to supply the local wants of the country in an ecclesiastical point of view, and to provide a suitable accompaniment for the volume of Lectures and Sermons which he published some years ago, with a similar object, as specified in the preface to that work.

As to the execution of the following work, it would ill become the author to say much, except in the way of apology. He can only boast of what he has *attempted* to accomplish. He has studied to incorporate with his own, much of the language of inspiration, and has endeavoured to act on the following principles, as stated by a distinguished Divine. "There is a great difference between addressing men, and addressing God. The least artificial mode of uttering our thoughts in prayer, is the best. Prayer admits of no brilliancies; every studied ornament it rejects with disdain. He who feels interested in prayer, will forget all critical and elaborate phraseology. And it is an infelicity to be deplored rather than an excellency to be admired, when ingenuity of thought or surprisingness of expression catches and keeps off the attention from devotion." *St. John, N. B. August 10th, 1829.*

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☞ Lately published, by the same author, **LECTURES AND SERMONS**, in one volume, demy 8vo. A few copies may be had on applying to Mr. J. M'MILLAN, Bookseller, Prince William-street.

PRAYER A

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PART I.



PUBLIC PRAYERS.

PRAYER AT THE COMMENCEMENT OF PUBLIC WORSHIP.

"WHEREWITHAL O Lord, shall we come before Thee ! or how shall we bow ourselves before Thee the Most High God ?" How shall we who are but of yesterday, whose breath is in our nostrils and whose habitation is in the dust, presume to enter into the presence of Him who is from everlasting to everlasting ? How shall corruption present itself before immaculate purity—weakness before Omnipotence—degradation and depravity before the Majesty of Him " who is of purer eyes than to behold iniquity ?" If Cherubim and Seraphim veil their faces when they approach Thee, what degree of humility and self-abasement ought to accompany the adorations of mortal man who is the victim of corruption, the captive of Satan, and the heir of perdition ? Surely it becometh us to stand afar off, and not daring to lift up our eyes to the place where thine honour dwelleth, to cast them downwards to the ground, and smiting on our breasts to cry out in the lowliest prostration of soul, " God be merciful to us sinners ! Turn yet again to us O Lord, and cause thy countenance to shine upon us—cast us not off from thy presence, O take not thy Holy Spirit away from us ; and while we worship in thy fear toward thy holy temple, may our services be accepted in the multitude of thy mercies."

Our hearts, O God, overflow with gratitude when we think of thy condescension and grace in allowing us to approach even the footstool of thy throne, and in sparing creatures so unworthy of thy favour to shew forth thy praise in "the land of the living." Under a deep impression of our inestimable obligations, we would desire this morning of thine own day, to "speak of the glorious honour of thy Majesty and to celebrate thy wonderful works with rejoicing, abundantly to utter the memory of Thy great goodness, and to sing of thy righteousness." We delight in acknowledging our dependence upon Thee for all we are, all we have, and all we hope to enjoy. We recognize thy paternal and beneficent hand in the adaptation to our nature and circumstances of the world which thou hast assigned for our present abode; in that Thou hast given us summer and winter, seed time and harvest; in that Thou causest Thy sun to shine upon us, and refresheth our earth with the dew of heaven; in that Thou "makest the outgoings of the morning and evening to rejoice," and "providest liberally for the wants of every thing that lives." We bless Thee that thou workest no less conspicuously and benevolently in our behalf even within the narrow circle of our individual fortunes. Often have we been delivered by Thy unseen arm from distresses and from dangers, equally beyond the utmost stretch of human sagacity to anticipate and of mortal power to prevent. In the day time have we tasted of Thy goodness, and in the night season the hedge of thy protection has surrounded us, while thine everlasting arms were underneath us; "Thou hast enlarged us when we were in distress"; Thou hast "lifted up the light of thy countenance upon us" when we were in darkness; "Thou Lord only makest us to dwell in safety." We will raise a pillar of memorial with this inscription, "Hitherto the Lord hath helped us" and watch-

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ed over us, even as a father over the children of his love !

But great and manifold, O Lord, as are our temporal mercies, how infinitely are they surpassed by thy greatest and best blessings to our fallen race, through "Jesus Christ the righteous," "who is the author of eternal salvation to all who obey him," "the great High Priest of our profession, who is passed into the heavens, having accomplished the eternal redemption of His people." When we attempt, O God, to grasp the mighty sum of that affection to Thy rebellious creatures which prompted Thee to save a ruined world at the expense of Thy Son's agonies and crucifixion, we are overwhelmed at the view of its boundless magnitude, we labour in vain to embrace the affecting scene, we sink in the effort, and can only exclaim with an Apostle, "O the height and the depth, the breadth and the length of the love of God ! it passeth knowledge !" "How precious are Thy thoughts to us-ward, O Lord ! how great is the sum of them ! If we should count them they are more in number than the sand—they cannot be reckoned up in order to Thee—if we would declare or speak of them they are more than can be numbered."

Alas ! O Lord, we are constrained to acknowledge that "we have not rendered unto Thee according to the benefits done unto us," and that instead of "living as the children of so many mercies," instead of offering to Thee the grateful tribute of hearts habitually filled with the remembrance of Thy goodness, and striving to "present our bodies a living sacrifice holy and acceptable, which is our reasonable service," we have been seduced from our allegiance to thee by every vanity, we have put far from us the thought of Thy goodness and our own duty, and have "loved and served the creature more than the Creator." We have forgotten the God that made us and have "lightly esteemed the



Rock of our salvation." We have "forsaken the fountain of living waters and have hewn out unto ourselves broken and empty cisterns that can hold no water." We have turned aside from "the straight and narrow path which leadeth unto life," and have gone to wander in the crooked and devious labyrinths of "the broad way which leadeth to destruction." "Behold O Lord, we are vile! what shall we answer Thee thou Witness and Judge of men!" "Our spirits would fail within us," and the pangs of utter hopelessness would lay hold upon us, had we no assurance of the mercy of Thee the God whom we have so greatly offended. But that assurance we have in thine own ample and encouraging declarations. We know that Thou "keepest mercy" for the very "chief of sinners," and invitest even the greatest wanderer to return. Encouraged and animated by the overtures of forgiving mercy, we would come unto Thee in the spirit of deep contrition, preferring our earnest prayers and supplications that by the mighty working of thine own power thou wouldst redeem us from the bondage of iniquity and bring us into "the glorious liberty of Thy children," and recal our erring steps from the paths of unreal enjoyment and certain peril into those "ways of pleasantness and peace," which conduct the wise to "everlasting habitations." Give us to see the horrors of our natural condition in all the dreadfulness of reality, that our souls may be awakened out of the deadness of their security and we may be led to mourn with godly sorrow over the ruins of our degenerate fallen nature and the habitual sinfulness of our conversation in the world, to abhor ourselves and repent in dust and ashes," and to flee without delay from the coming wrath to "the only hope set before us in the Gospel." Through the ministration of thy Holy Spirit, may we be gradually endowed with all those pure and holy dispositions and affections which characterise Thy chil-

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dren ; may " the blood of Jesus Christ thy Son cleanse us from all sin," so that henceforth we may walk among men as the Redeemed of the Lord, and be made meet in due time to be " partakers of the inheritance of the saints in light."

For these high and important purposes, we beseech Thee to grant us the sanctified use of all the dispensations of Thy holy providence with which Thou art pleased to visit us, whether in our bodies or in our minds, in our domestic circles or in our outward circumstances. In the days of prosperity may we never forget that from Thee " the father of lights " " cometh down every good and every perfect gift," and may our gladness be tempered by the sober recollection that health, and fortune, and even life itself may speedily forsake us, and that unless we have a treasure at thy right hand it will soon avail us nothing although we could command all the wealth of the world. In the days of adversity may we " consider." When clouds and darkness are round about us, and by reason of our sore affliction our hearts are ready to die within us, may the hopes and consolations of the Gospel " which are neither few nor small," cheer and support our spirits. In all the circumstances and situations in which Thou mayest at any time see fit to place us, may we be enabled to " hold fast the profession of our faith without wavering," and to " adorn the doctrine of our God and Saviour" by lives and conversations becoming the Gospel.

We bless thee, O Lord, for the institution of the Holy Sabbath, and for having established among Christians the profitable practice of assembling together on the first day of the week to speak and to hear of those things which belong to their everlasting peace. We pray for all the congregations of thy devout worshippers this day throughout the world. May thy " word have free course and be glorified," and be pleased still as in former times

"by the foolishness of preaching to save them that believe." We entreat Thy compassionate regards in behalf of those who by infirmity or other unavoidable causes are prevented from appearing in the assembly of the Saints. Manifest thyself to them in their retirement. May they hold communion with Thee in secret, and "in the midst of the multitude of their thoughts within them may Thy comforts delight their souls." Forgive those who are guilty of dishonouring Thy day by wilfully withdrawing from its peculiar duties. Bring them, we beseech Thee, to a better mind, give them grace to repent of their folly, and ere it be too late may they be constrained to implore with holy earnestness that mercy which alone can save them. Be graciously present with us who are met together in this place for the purposes of Social Worship. To Thee we look up for that assistance and direction in the performance of our solemn duties, which as ignorant and helpless creatures we so greatly need. On Thy promise we rely that "where two or three are gathered together in thy name Thou wilt be in the midst of them to bless them and to do them good." O thou former of the bodies which now bend before thee, and father of the spirits which now ascend to thee in prayer, "be it unto us even as Thou wilt," receive our humble offering, replenish us with thy grace, "visit us with thy salvation"! And "let the words of our mouths and the meditation of our hearts, be acceptable in Thy sight, O Lord, our strength and Redeemer." AMEN.

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PRAYER AT THE CONCLUSION OF PUBLIC WORSHIP.

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CONDESCEND, O Lord, to bless our humble endeavours at this time to serve thee, and do thou who art able to bring strength out of weakness, carry home with power and efficacy to our hearts,

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what has now been addressed to us from the lively oracles of truth. Send down thy enriching blessing on the precious seed, "like rain upon the mown grass and showers that water the earth," so that "as trees of righteousness," we may bring forth fruit to thy praise and glory even in this inhospitable clime, and be gradually prepared for being transplanted to the paradise above. We pray for thy blessing to accompany the ministrations of thy servants this day in every corner of thy vineyard. Do thou render thy word in their hands "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and being a discerner of the thoughts and intents of the heart." Put an end to all schism and contention among those who profess to be followers of the same Lord and believers in the same promises. Open the eyes of such as are carried away by false doctrines, and may pure and undefiled religion every where prevail. May all thy professing people make it their supreme study to "walk worthy of the high vocation by which they are called," with all lowliness and meekness and long suffering, forbearing one another in love, and endeavouring to "keep the unity of the spirit in the bond of peace."

We pray, O Lord, for those miserable and deluded nations of the world who bow not their knees at the name of Jesus. May that period speedily arrive when his name shall be known from the rising to the setting of the sun, when thine ancient people the Jews, with the fulness of the gentiles, shall be brought in, and the blessed era foretold in prophecy shall fully come when "the mountain of the Lord's house shall be established on the tops of the mountains and shall be exalted above the hills and all nations shall flow into it."

We pray for the United Kingdom of Great-Britain and Ireland, with all the Colonies and Planta-

tions thereunto belonging. Make us duly sensible of the superiority both of our civil and religious privileges to those enjoyed by any other nation of the earth. Humble us under a deep conviction of our unworthiness of our distinguished advantages and high rank among the nations, and whilst we pray that thou mayest not in righteous indignation remove our candlestick out of its place, we also pray that thou wouldst give us grace to make a better improvement of our privileges, and transmit them in renewed and increased richness and purity to the latest posterity. We recommend to thy favour our gracious Sovereign King George : Enable him to discharge the duties of the high station in which thou hast placed him, with a single eye to thy glory and the happiness of his subjects, and after having long served thee with fidelity and honour in this lower world, may he be raised to nobler employments and higher honours in the kingdom that is above. We pray for the members of our King's Council : Endue them with liberal and patriotic spirits, and may the best interests of their country be ever dear to their hearts. Overrule all the deliberations in Parliament for advancing the cause of that "righteousness which" alone "exalteth a nation." Be assisting to all Rulers, and Judges, and Magistrates, in the upright and faithful discharge of their various and important duties. We pray for this portion of the British dominions in which our lot is cast. Bless the Lieutenant-Governor of this Province in his person, family, and administration ; and may those who sit in Council with him be endued with the wisdom which cometh down from above. Bless the whole body of the people, high and low, rich and poor, young and old together. We pray for the sick, the sorrowful, and the dying. Restore to health, if consistent with the purposes of thy will, those who have been duly exercised by affliction ; comfort all who mourn ; and

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be with those who are about to "walk through the valley of the shadow of death that they may fear no evil;" and that even amid the pangs of dissolving nature they may be enabled to say "O death where is thy sting? O grave where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"—Continue thy presence with us who are here before thee. Attune our hearts to sing thy praises. Dismiss us with a father's blessing. Carry us in safety to our respective places of abode. Enable us to spend the remainder of this sabbath as becometh the servants of him who hath appointed it, and as the expectants of that "rest which remaineth for the people of God." To thee, O Father, Son, and Holy Ghost, the one living and true God, be ascribed, as is most justly due, infinite, undivided, and eternal praise.—AMEN.

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ANOTHER PRAYER FOR THE COMMENCEMENT OF  
PUBLIC WORSHIP.

---

O LORD! look down upon us from the throne of thy glory with an eye of pity and compassion! We come boldly to thy throne because thou hast told us it is a throne of grace, and because "we have an advocate with the Father" through whom thou hast invited us to offer up our sacrifice of prayer and of thanksgiving. But, O God, we have not only to thank thee for opening up a way of access but also to implore thee to enable us to profit thereby. Teach us to pray, for "we know not what we should pray for as we ought." Impart unto us the spirit of acceptable worshippers. Enable us to give unto thee the glory that is due unto thy name—to bring an offering which thou wilt approve—to "worship thee in the beauty of holiness." May our thoughts at this time be called in from



the pursuit of vanity and fixed upon the awful presence into which we have entered and the solemn exercise in which we are engaged. May our affections be exalted above the objects of this world on which they are too prone to dwell to the contemplation of those better and enduring realities which ought to be our chief pursuit, and to the love of that good and gracious benefactor from whom every temporal and spiritual blessing is derived. Put far from us, O God, that cold indifference which would be satisfied with the outward semblance of devotion, that feeble and constrained attention which is distracted by every accident and languishes every moment, that daring impiety which allows us to approach him who ought ever to "be our fear and our dread," from no other motive but obedience to custom and with no other desire than to seem unto men to worship. Give unto us, we pray thee, such impressions of thy greatness and of our own insignificance, as will prevent us from profaning thine altar by such unhallowed services. May we bear upon our minds that thou art enthroned in Majesty which no mortal eye can approach—that thou art the Eternal, Unchangeable, Incomprehensible, but that *we* are the workmanship of thy hands, formed out of the dust of the ground, fallen from our first estate, the children of misery, the prey of corruption, and that while it is of thy mercy alone we are not utterly consumed, the privilege of worshipping thee and the hope of enjoying thee have been purchased for us by the shedding of the Redeemer's blood, and that therefore if we lightly esteem or fail to improve the high advantages thus dearly bought, we must indeed deserve and shall assuredly suffer the most aggravated condemnation. We dare not attempt, O Lord, "to utter all thy praise," but this we will remember and perpetually make "our song in the house of our pilgrimage," that thou "so lovedst the world as to give thine only begotten Son, that who-

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soever believeth on him might not perish but have everlasting life." "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." This will be the theme of our unceasing praises, that "to us a Son is born and a Saviour given," that "the government is upon his shoulders," that "his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," that he took not on him the nature of Angels but of the seed of Abraham, and in all things was made like even as we are, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for iniquity and bring in an everlasting righteousness, that "being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross" that "we who were afar off might be brought nigh" and "the anger of God turned away from us" and "our transgressions removed" from us "as far as the east is distant from the west." "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing, for he was slain and hath redeemed us to God by his blood." "Our souls will magnify the Lord, our spirits will rejoice in God our Saviour." "Let the heavens rejoice and the earth be glad, the world and they that dwell therein. Let the multitude of the isles break forth into singing, let the sea roar and the fulness thereof, let the floods clap their hands, let the hills be joyful together, and let all the trees of the wood rejoice"; "for the Lord hath looked down from the height of his sanctuary, from heaven hath the Lord beheld the earth to hear the groaning of the prisoners, and to loose those who were appointed unto death." "The Lord hath redeemed Jacob and hath glorified himself in Israel."

Seeing, O God, that we have been bought at such a price, that thy mercy has been so largely exprest to us, and that thou hast dealt so bountifully with our souls, "what manner of persons ought we to be in all holy conversation and godliness?" Surely "the desire of our souls ought to be to thy name and to the remembrance of thee;" "with our souls should we desire thee in the night, yea with our spirits within us we should seek thee early;" surely "in all our ways" should we "acknowledge" thee, and in the path of thy commandments should it be our study to direct our steps. It becomes us to say "Lord, how love I thy law! it is my meditation all the day. Evening and morning and at noon will I pray unto thee. I will talk of thee when I sit in the house and when I walk by the way, when I lie down and when I rise up. If I forget thee let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not thee above my chief joy!" How then, O God, shall we confess that *other* Lords have had dominion over us? How shall we confess that all the love displayed in our redemption and all the goodness that thou art daily making to pass before us, have produced in us no permanent impression of gratitude, or reciprocal affection? that the desire of our souls has never been towards the remembrance of thee—that in our goings we have not acknowledged thee—that instead of meditating on thy law we have habitually trampled upon it—that our morning and evening sacrifices have been irreverently offered or entirely neglected—that in our going out and coming in instead of holding "sweet counsel" with ourselves or others concerning thee and thy mercies, we have banished thee from our conversations and our hearts and have minded only earthly things—that a thousand times we have forgotten and dishonoured thee, and that a thousand joys we have preferred before thee? It

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becomes us to fall upon our knees and to spread out our hands unto the Lord our God, and to say unto him, "O, my God, I am ashamed and blush to lift up my face to thee, my God; for mine iniquities are increased over my head, my trespass is grown up into the heavens." O Lord! the great and dreadful God! we have sinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and thy judgments. From the days of our childhood even until this hour we have loved only the present world, and have despised and rejected that "wisdom which is from above," and have done the will of that "natural heart which is enmity against God," and have been "alienated from the life of God," and have been foolish, disobedient, deceiving and being deceived, living in malice and envy, and giving way to hatred one against another. We have professed the knowledge of Christ, but in our lives we have denied him, "being abominable and disobedient and to every good work reprobate."—Blessed be thy name, O God, that thou hast no pleasure in the death of sinners, else had we at this time, instead of lifting up our souls to thee in supplication and thanksgiving, been lifting up our eyes in despair and anguish, from the place of torment. We adore thee that thou art giving us time and space to repent of our transgressions, and that instead of reproaching us with our errors and terrifying us with denunciations of irremediable and everlasting woe, thou art still extending the right hand of reconciliation and art still beseeching even the most hopeless and abandoned, in these tender accents, "Turn ye, turn ye, Why will ye die?" But, O Almighty Father! how can we of our own strength turn unto thee that thou mayest have mercy upon us and that our souls may be rescued from the power of the second death? We are well convinced that "in us dwelleth no good thing," for

even when to will is present with us, yet how to perform that which is good we know not. Our prayer must therefore be, "Turn thou us, O God, and we shall be turned, draw us and we will run after thee." We entreat that thou wouldst perfect thy strength in our weakness—that thou wouldst quicken our natural torpor by the life-giving influence of thy Holy Spirit—that thou wouldst enlarge and illuminate our understandings, soften and purify our hearts, awake our slumbering sensibilities, and exalt our debased affections. May we thus be led to look back with shame and sorrow upon the sad and polluted picture of our past existence, where talents misapplied or utterly neglected, opportunities of doing or of receiving good despised and avoided, duties habitually omitted without our heart's reproach, and crimes and follies habitually indulged in without remorse, in mighty and atrocious multitude rise up to condemn us; and may the happy fruit of our conviction be a deep repentance for all our unworthiness and guilt, an abiding desire and an earnest application that our unworthiness may be covered with the garment of the Redeemer's righteousness, and our stains of guilt washed out in the fount of his blood, and, besides all this, an unceasing aspiration after greater and greater degrees of attachment to him who loved us and gave himself for us, and after higher and higher perfection in our obedience to his law and conformity to his example. May we be "crucified with Christ," and may "the life which we henceforth live in the flesh be a life of faith upon the Son of God." In all the circumstances and situations in which thou mayest in the course of thy providence be pleased to place us, may we constantly feel and act like children of the light, under an abiding consciousness that having a claim on all our affections and an eye upon all our goings, our smallest and most secret sins are acts of rebellion

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against thee, and committed "in the light of thy countenance," that they will be recorded to our condemnation, and that every indulgence in iniquity which can be only for a momentary or at the best a temporary gratification will on recollection plant thorns in our dying pillow, and awaken pangs unutterable in the place of everlasting doom. Living thus, O God, continually in thy fear, and "looking unto Jesus, the author and finisher of our faith," may we at last, through his merits, be lightened of our burden of infirmity and guilt, and flee away and be at rest forever.

May the teaching and demonstration of the Spirit accompany us in all our researches and inquiries into those sacred oracles which contain the words of everlasting life, and may they thereby be rendered the effectual means of convincing and converting us, and of building us up in holiness and comfort, through faith unto salvation. Abundantly bless the ministrations of thy faithful servants this day in all parts of the church. May all who are met together in the sanctuary publicly to present their vows and to "hear what God the Lord will say unto them," be blessed with a gracious acceptance of their sacrifice, and depart with the words of instruction engraven on their hearts. We pray for thy peculiar presence in this place. Fit us, we pray thee, for rightly discharging our various duties. Give unto the hearers the attentive ear, the understanding heart, and the obedient life. Forbid that there should be any present who instead of "entering thy gates with praise and thy courts with the voice of thanksgiving," are only "detained before the Lord," and are merely "treading his courts," without engaging their hearts in his solemn services, but may it be the earnest desire of every one of us to go away wiser and better than we came. "We will go in the strength of the Lord God," and "looking up we will expect an answer of peace," for the



sake of Jesus Christ our adorable Advocate and Mediator, to whom, with one heart and one voice, we desire to ascribe glory, and honour, dominion and praise, world without end. AMEN.

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ANOTHER PRAYER AT THE CONCLUSION OF PUBLIC WORSHIP.

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WE again present ourselves in thy more immediate presence, O most merciful God, to thank thee for what of thy kindness we have experienced since we met together, and to implore thy divine blessing on our weak endeavours towards improvement in that knowledge which "maketh wise unto salvation." What shall we render unto thee for the inestimable benefit of enjoying the outward means whereby that knowledge is to be acquired, while to so many of our fellow creatures, not more undeserving than ourselves, thou hast either denied it altogether, or shut it up from their use in an unknown tongue. Impart to us, we beseech thee, the teaching of thy Spirit through which alone thy word can be profitably studied, and without which all the external means of grace can avail us nothing. Inspire us with a greater love for thy holy oracles than we have ever yet experienced, impress upon our minds the solemn truth that as they treat of matters infinitely more important than the productions of any human author, so our researches into them in order to be blessed for our spiritual improvement, must be carried on with singleness of heart and unflinching diligence, our souls must be more closely and intensely occupied upon them than they are required to be upon any sublunary object or pursuit whatever. Forgive, we pray thee, that weariness, languor, and indifference with which all of us are more or less beset when engaged in the exercises of reading or hearing from

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the book of thy testimony, and which, we lament to say, cleave, like a leprosy, to us, alike in the secret engagements of the closet and the public exercises of the sanctuary. If any here present have at this time thus offended thee, Lord we implore for them thy pity and forgiveness, and for us all repentance of past sins and earnest desires, through thy grace, after new and better obedience. May what has been said from thy holy word be accompanied with power, pardon what may have been said amiss, bless us with still increasing light upon sacred subjects and still increasing zeal in promoting thy glory and the good of souls. May the love of our blessed Saviour constrain us to live no longer unto ourselves, but "unto him who died for us and rose again." Wash us all, we pray thee, in his atoning blood, "which speaketh better things than that of Abel," and give us all to experience the renewing influence of thy Spirit, "mighty," through his intercession and thy power, "to the pulling down of the strong-holds" of Satan in our hearts, and to the transforming them into living temples fit for thy glory and honour to dwell in.

"Our heart's desire and prayer to God for Israel is, that they may be saved." "For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not keep silence, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Call home to thee again, O God, thine ancient people the Jews, and bring in the fulness of the Gentiles, and "give thy Son the heathen for his inheritance, and the uttermost parts of the earth for a possession," "Be favourable to our beloved land." Abundantly bless thy servant our Sovereign the King. May he be a ruler after thine own heart, a follower of wise and pious princes in all things excellent and praiseworthy, that in his days the righteous may flourish and wickedness as ashamed may hide its head.

"May his eyes be directed to the faithful of the land," that those who are placed around the throne may ever be animated by a sincere regard to thy glory, and be enabled as well as disposed to prosecute every means of promoting the best interests of the country with wisdom, energy, and success. We pray for the Representative of our Sovereign in this part of his dominions. Bless him and make him a blessing. Counsel his counselors and teach our senators wisdom. Give unto all our rulers spirits suited to their stations, that they may use for thy glory all the power which they have received from thee, suppressing vice, defending and encouraging whatever is holy, just, and good,—that under the protection of the powers protected by thee, and under such rulers as are ruled by thy word, "we may lead quiet and peaceable lives in all godliness and honesty." Bless the Protestant Establishments of the Parent State with every branch of them in these Colonies, and break the forces of all who would invade their peace, corrupt their purity, and destroy their prosperity. Bless all the sincere worshippers of the one living and true God, by whatever name they may be known. May they be pure who bear the vessels of the sanctuary, and may all who minister at the altar be blest with fidelity and honoured with success. "Be the confidence of all the ends of the earth, and of those who are afar off upon the sea." We pray for our friends, for our enemies, and for those who have none to help them. Be thou the widow's trust and the orphan's stay. Guide the young in the paths of wisdom and peace, and may "the hoary head" be "a crown of glory," being "found in the ways of righteousness." Suit the dispensations of thy Providence to the various cases of thy suffering creatures, and may "thy rod and staff be the comfort" and support of those who are summoned "to walk through the dark valley and

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shadow of death." " Save thy people, bless thine inheritance, feed them also, and lift them up for ever." And grant, heavenly Father, that our confessions of sin, our prayers and supplications, our praises and our thanksgivings, may be heard and accepted for the sake of Jesus Christ, our adorable Advocate and Mediator. AMEN.

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ANOTHER PRAYER AT THE COMMENCEMENT OF  
PUBLIC WORSHIP.

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O God of the spirits of all flesh, enable us " to worship thee in spirit and in truth," to " rejoice in Christ Jesus, and to have no confidence in the flesh." " Let thy Spirit help our infirmities, for we cannot order our speech by reason of darkness." " Oh send forth thy light and thy truth, let them lead us and guide us, let them bring us to thy holy hill and to thy tabernacles. Then will we go to the altar of God, unto God our exceeding joy." " Then will we pray with the spirit and with the understanding also." We desire to come into thy presence with that deep humility which becometh the creature when he approaches his creator, with that love and affection which become children towards a kind and indulgent parent, with that fear and trembling which are becoming in sinners towards him whom they have greatly offended, with that reverential awe and holy dread which are due from man to God. We bear upon our minds that thou art in heaven and we upon earth, and that therefore our words before thee ought to be few and well ordered. Thou rulest among the hosts of heaven, and the powers of darkness tremble at thy rebuke. Thou sittest on the circle of the earth and regardest the inhabitants thereof as grasshoppers. " Thou takest up the isles as a very little thing. Thou weighest the mountains in scales and

the hills in a balance. With thee are the treasures of the snow and the chambers of the hail, and thou measurest the waters of the ocean in the hollow of thy hand." Thou "makest darkness thy secret place; thy pavilion round about thee is dark waters and thick clouds of the skies." It is, indeed, but a small part of thy works and ways which we are permitted to contemplate, and "the full thunder of thy power who can understand?" Humility and self-abasement are the only feelings becoming our situation and the only incense which will render our service and our sacrifice acceptable. When we consider all the sublime and incomprehensible attributes of thy Godhead—and the stupendous and magnificent performances of thy hand—"the heavens, the work of thy fingers; the moon and the stars which thou hast ordained, What is man that thou art mindful of him, or the son of man that thou visitest him; For thou hast made him but a little lower than the angels, and hast crowned him with glory and honour; and hast given him dominion over the works of thy hands, and hast put all things under his feet." Thou hast, O Lord, performed even greater things than these for us. Thou hast provided an atonement for that transgression whereby we rendered ourselves obnoxious to thy righteous displeasure, and hast thereby not only remitted the punishment due to our offences, but even admitted us into thy holy presence in the exercise of prayer and of thanksgiving, and laid open to us the blessed hope of everlasting happiness beyond the grave, and of becoming kings and priests unto thee in that heavenly world where sorrow and sighing, termination and change, are alike unknown.—"Let the nations praise thee, O Lord, let all the people praise thee;" "for thy merciful kindness has been great towards us, and thy faithfulness endureth forever."

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But alas ! O Lord, while we celebrate thy praises and the wonders of thy love, we cannot fail to be ashamed and confounded when we reflect upon the ungrateful behaviour which has characterised us the undeserving objects of thy beneficence. It is with the deepest sorrow and self-reproach that we acknowledge our utter unworthiness not only of these high hopes and distinguished privileges, but even of the least of all thy mercies. We confess with shame and confusion of face, that the lives which thou hast saved have been often employed to dishonour thee, and "because sentence against an evil work has not been executed speedily, therefore the hearts of" us "the sons of men, have been fully set in us to do evil." Ingratitude and neglect have been too often our only return for favours the most invaluable, and even in those seasons when thy blessings have been descending upon us in the richest variety and abundance, we have been frequently most disposed to forget the hand from which they flowed. Talents which thou hast conferred upon us for the noblest have been too often prostituted to the vilest purposes, and even the tongues which we received to shew forth thy praise, we have employed in dishonouring thy holy name. Often when we have professed to worship, we have dared to insult the majesty of thy throne with the service of the lips, while our hearts were far from thee and wandering on the mountains of vanity. Forgetfulness and inconsideration have too long been the stains of our religious profession. Indifference and lukewarmness are the prevailing sins of "our holy things." We have in every thing, O Lord, been highly favoured, and in every thing we have egregiously sinned and "come short of thy glory."—Wert thou to enter into judgment with us, we could not answer thee for one of a thousand of our transgressions, and hadst thou dealt with us as our iniquities deserved, the measure of thy forbear-



ance would long ago have been full, we had now been tasting the bitter fruits of our own doings, we had been "filled with our own devices." What hope then, O God, can there be for wretches so wofully depraved and so deeply degraded? Is there balm in Gilead which will prove a remedy for such inveterate diseases—a physician in Israel, who can purify from such pollutions—a stream among the rivers of Judah in which we may "wash and be clean?" Blessed be thy holy name, O Lord, that thou hast declared "thy memorial throughout all generations to be the Lord God merciful and gracious, forgiving iniquity, transgression, and sin,"—that thou *hast* opened up "a fountain for sin and for uncleanness,"—that thou *hast* provided a physician who understands the nature of our every disease and has skill to apply the proper cure,—that thou art at this moment holding out to us a remedy whose virtues deprive death of its sting and the grave of its victory. From the cross of Jesus virtue flows to the nations and healing to the world. "As Moses lifted up the serpent in the wilderness, even so" has "the Son of Man been lifted up, that whosoever believeth in him should not perish, but have everlasting life." In dependance on his atonement, O Lord, we desire at this time to "entreat thy favour with our whole hearts," being fully sensible that "there is no other name under heaven, given among men, by which we can be saved." Enable us to cast off all righteousness which we may vainly esteem our own, and to cleave unto him as our only hope, as the only sure rock of defence which will bid defiance to time and change, and stand secure even amid the wreck of worlds. Upheld by his gracious communications, we will cheerfully submit to the saddest of thy dispensations here below, and will cherish the assurance that though afflictions "are not for the present joyous but grievous, yet they yield the peaceable

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fruits of righteousness in them who are exercised thereby." Should the storms of misfortune ever gather over our heads and the billows of adversity rage around us, may we thus "have an anchor within the vale, sure and steadfast,"—an interest in the ruler of the storm, who can say to the winds, "Cease," and to the waves, "Be still." And, at last, when "fear" shall overtake the wicked "as desolation, and destruction shall come upon them as a whirlwind," when the earth shall tremble and the nations thereof shall be horribly dismayed, may we be supported and strengthened by thy grace to triumph over "the last enemy," and to smile at the shaking of his spear.

We thank thee, heavenly Father, that thou hast so far consulted the good of our souls as well as the glory of thy great name, as to set apart one day in seven to holy uses, to engage us in a solemn and devout attendance upon thee the God of ordinances, in whose service consisteth all our honour and happiness. We hail the return of a day sacred to thee, sacred to our souls, and sacred to eternity. "This is the day which the Lord hath made, we will be glad and rejoice in it. Save now we pray thee, O Lord, we beseech thee send now prosperity." May this be indeed "a time of refreshing from the presence of the Lord and from the glory of his power." Grant us a word in season and thy blessing with it. Call in our wandering and scattered thoughts, fix them upon thee and upon the truths of thy word, that we may be doers of thy word and not hearers only, "deceiving our own souls." "Behold we are all here present to hear what thou wilt say unto us. Speak peace unto thy people and to thy saints, but let them not return to foolishness." "Clothe thy priests with salvation and let thy saints shout aloud for joy." Let none be ashamed who, this day, wait upon thee and hope for thy salvation. But "let

sinners in Zion be afraid, let fearfulness surprise the hypocrite." Brighten the solitude of thy people whom thou hast been pleased to deprive of the public ordinances of grace. Listen to the sighing of the prisoner, mark the tear of penitence which may fall in secret, sooth the broken and contrite spirit. Thou "lovest the gates of Zion;" but thou art not unmindful of "the solitary habitations of Jacob." And O be not angry with us though we give place in our intercessory prayers to those also who are far from thee and far from righteousness—to whom thy sabbaths are a weariness—who "think their own thoughts, speak their own words, and find their own pleasures" on this day which the Lord hath blessed. "Father, forgive them, for they know not what they do;" Pluck them as brands from the burning, and make them trophies of that grace which they now lightly esteem. "O let thy work and power appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us, establish the work of our hands upon us, yea, the work of our hands establish thou it." Now to thee the God of consolation and of hope, to Jesus, our once crucified, but now risen and exalted Lord, and to the Holy Ghost the Comforter, one living and true God, be ascribed glory and honour, dominion and power, in all the churches, throughout all ages, world without end. AMEN.

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ANOTHER PRAYER AT THE CONCLUSION OF PUBLIC WORSHIP.

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ACCEPT, O Lord, of our united and grateful acknowledgments for the countenance thou hast been graciously pleased to afford us since we met together. Command thy blessing upon the services in which we have been engaged. May the truths of

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thy holy word make their due impression upon our hearts; and be fixed there, "like nails fastened in a sure place" by the great "Master of assemblies." We pray earnestly, O Lord, that thou "wouldst make bare thy holy arm in behalf" of those unhappy beings who are yet in a state of blindness and insensibility as to their soul's maladies. Restore to conscience somewhat of its primitive vigour, and may it be awakened in them to a faithful discharge of its duty. Convince them of that inherent corruption which is the birthright of every one of us, set their actual sins before their eyes in that awful light which they will assume when thou comest to the judgment, and when they are thus brought to see their need of a heavenly physician to open the eyes of their understandings, and of a heavenly deliverer to redeem their souls from death, do thou direct them to Him in whose light alone "they can see light," and whose inexhaustible merits are alone sufficient to justify them in thy presence. Bow down thine ear in mercy to the prayer of such as may, in good earnest, be imploring an interest in His atonement. May they be "strong in faith, giving glory to God," endowed with patience and perseverance still "to pray and not to faint," supported by the assurance that thou wilt never say unto any sincere and contrite suppliant, "seek my face in vain." And, O Lord, after thou hast brought them in safety through all those trials and experiences which to thy wisdom may seem meet, may they at last be translated to thine own right hand, where they shall walk forever in the light of thy countenance.

Give unto us all, we earnestly beseech thee, those graces of humility, and meekness, and poverty of spirit, so essential to the existence of genuine religion, and without which thou hast thyself declared that no one will ever enter into the kingdom of heaven. May we always remember that "whosoever exalteth

himself shall be abased," whereas "he that humbleth himself shall be exalted;" and that, deriving all we have and all we hope for from thy free and unconstrained mercy, instead of cherishing high imaginations of our own worth and of our own deserts, it becomes us to "receive the kingdom of heaven as little children." Enable us always to set before us the example of our Lord and Saviour Jesus Christ, who was meek and lowly in heart—to remember that he himself has enjoined us to testify our love for him by keeping his commandments, and that "if we say we have fellowship with him, and walk in darkness, we lie and do not the truth." O Lord, "may we know him in the power of his resurrection and in the fellowship of his sufferings, being made conformable unto his death," that we "may be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God by faith." Under his banners may we be enabled to overcome the world with all its temptations, to subdue and carry captive every unruly and unhallowed desire, and to come off "more than conquerors" over the prince and the powers of darkness.

With ourselves, O Lord, we desire to remember before thee all our brethren of mankind. In particular we would entreat thee to bless, with every temporal and spiritual blessing, the country to which we belong. Preserve her long, O Lord, from foreign invasion and domestic broils. May peace ever smile upon our portion, and happiness and prosperity be the lot of our inheritance. Be "as a wall of fire around our Zion, and the glory in the midst of her." "Establish and make Jerusalem a praise in the whole earth." Shower down thy choicest favours on the head of our illustrious Sovereign, and bless all the members of the Royal family. May they be equally distinguished by the

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graces of character as by the splendours of earthly station. May the King's throne be established in righteousness and flourish under thy protection and favour. Make our "judges just, our officers peace, and our exactors righteousness." Bless this Province, and all orders and degrees of persons, from him who administers its government down to the meanest of its inhabitants. May those who are put in trust with the ministry, unite their efforts in arresting the progress of vice and immorality, and in promoting, by example as well as by precept, the cause of "pure and undefiled religion." "The harvest truly is great and the labourers are few. Send forth faithful labourers into thy vineyard," men who will not "count their lives dear unto themselves," if they may "finish their course with joy, and the ministry which they receive of the Lord Jesus, to testify the Gospel of the grace of God." May "the wilderness and the solitary place be made glad for them, and the desert rejoice and blossom as the rose." May those who "go down to the sea in ships and see thy wonders in the deep," place all their confidence in thee, recognising thy presence in the gentleness of the breeze as well as in the majesty of the storm; and may those who are appointed for the security and defence of our country, while faithful to their earthly sovereign, never forget their allegiance to a heavenly King. {Great Parent of seasons! "Thou makest grass to grow for the cattle and herb for the service of man," and hast promised that "seed time and harvest, summer and winter, shall continue while sun and moon endure," favourably regard us, we beseech thee, in respect of the season of the year. May the seeds deposited in the earth, by thy blessing, make a good return. Preserve our crops alike from blighting mildew, nipping frosts, rotting rains, and shaking winds, and may the year, in due time, be "crowned with

thy goodness," that there may be plenty in our land for man and for beast, and that the poorest of the people may have cause to rejoice in the lovingkindness of the Lord."]\* Be propitious, we entreat thee, to our lawful trade and commerce, and abundantly reward all the pursuits of honest industry. Look down in pity on the afflictions of the just. To the upright cause light to arise in the midst of darkness. Bind up the broken-hearted, and say unto those who are of a sorrowful spirit, "Be of good cheer, thy sins are forgiven thee." Be the refuge of the destitute, the physician of the sick, the hope and the help of those who are doomed to die.—Grant us at this time a parting blessing. Enable us to keep holy to thee the day which thou hast hallowed, and to "sanctify thee the Lord God in our hearts." "Whether we live, may we live unto the Lord, whether we die, may we die unto the Lord; whether we live, therefore, or die, may we be the Lord's." And may the grace of our Lord and Saviour Jesus Christ, the love of God, the communion and fellowship of the Holy Ghost, be with us all, evermore. AMEN.

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ANOTHER PRAYER AT THE COMMENCEMENT OF  
PUBLIC WORSHIP.

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"BLESS the Lord, O our souls. O Lord our God, thou art very great: thou art clothed with honour and majesty: Thou coverest thyself with light as with a garment; thou stretchest out the heavens like a curtain; Thou layest the beams of thy chambers in the waters; thou makest the clouds thy chariot; thou walkest upon the wings of the wind. Thou makest thine angels spirits,

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\* This part of the prayer to be used or omitted, according to the season of the year.



and thy ministers a flame of fire; Thou didst lay the foundations of the earth that they should not be removed forever." We rejoice in those endearing characters under which thou hast been pleased to reveal thyself in thy word, and on which thou hast encouraged the most vile of Adam's race to hope. Under these characters we would approach thee with holy boldness, that "we may obtain mercy to pardon and find grace to help in every time of need." We adore that power of thine which formed and which sustains the universe—which gave existence to man and all the varied tribes of animated beings—which actuates and supports the whole frame of nature—which controuls the revolutions of the seasons and the kingdoms of men—which alters or suspends the laws of nature according to thy pleasure, and for accomplishing thy magnificent designs—which breaketh up the fountains of the great deep, openeth the windows of heaven, and turneth the hearts of the mightiest and most malignant enemies into the love and obedience of the truth. We adore that wisdom of thine which is displayed in the curious arrangement, beautiful order, astonishing mechanism and contrivance, which are equally conspicuous in the more minute as in the more vast productions of thy hand—which overlooks the universe, preserves order in every part of thy dominions, attends to the wants of the minutest creature, and provides for the necessities of all—which from age to age, without the intermission of a moment, governs all creatures and all worlds, ordaining and regulating every event, however seemingly fortuitous, and in places the most distant from each other, in subservience to thy everlasting plans and purposes. We adore that goodness of thine which formed us with powers and faculties of soul, capable of knowing, loving, and serving thee—which scatters blessings around us in rich profusion, and multiplies the

sources of enjoyment to the meanest and most worthless of thy creatures, with an unsparing hand—which brings light out of darkness, and makes “all things work together for good to them that love thee and are the called according to thy purpose.” We adore that patience of thine which overlooks the offensive dispositions and depraved affections of our common nature—which passes by the numerous and aggravated violations of thy law, with which the best of us are justly chargeable—which, notwithstanding of the power, the holiness, and the justice of thy nature, against which our sins have been committed, forbears to execute merited vengeance, and entreats us still to lay down the weapons of our rebellion, and to be reconciled to our offended Maker. We adore that holiness of thine which is far removed from the temptations and defilements by which the children of Adam are deceived and overcome—which formed us with a disposition to love what is good and to abhor what is evil—which has placed us under a law equally extensive, strict, and spiritual in its demands—which has made known a way in which iniquity may be pardoned, exhibiting at the same time the odiousness of sin in all its forms, and thy supreme regard to truth and righteousness—and which at the great day of judgment will be vindicated before an assembled universe, as well in receiving the righteous into “the kingdom prepared for them from the foundation of the world,” as in dooming the wicked to “everlasting destruction from the presence of the Lord and from the glory of his power.” We adore that justice of thine which even in the present state punishes the sins of individuals with personal and family distress—which in numerous instances has involved cities and nations in ruin, poverty, and wretchedness—which threatens misery everlasting, as the punishment of those who violate the least of thy commandments—which could be sa-

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tified in its demands only by the perfect obedience, sufferings, and death of thine own eternal and well-beloved Son. We adore that mercy of thine which is over all thy works—which pardons the most rebellious of thy creatures, and which rejoices over them to do them good—which is wholly unmerited on our part, distinguishing in its highest benefits, and “reigns through righteousness unto eternal life.” We adore that faithfulness of thine which warrants us to repose with unshaken confidence on the exceeding great and precious promises of thy word, and which persuades us to flee from the wrath to come, by the awful assurance which it gives us that the threatenings denounced against the transgressors of thy law shall certainly be fulfilled in all their dread reality. These thy perfections, we especially adore, as they are displayed through Christ Jesus the Son of thy love—in accomplishing, in the fulness of time, the great scheme which was hid from ages and generations, “into which angels desire to look,” and in which thy servants would ever desire to glory. We adore thy perfections as engaged in the propagation of the Gospel of Peace, and in attaining for it a conquest over the idolatry and wickedness of the world—in humbling, comforting, and saving sinners, whilst the various and seemingly opposite perfections of thy nature are glorified—in carrying on the vast designs of grace and mercy towards thy redeemed people, amid all the temptations and trials of this waste howling wilderness—and in attaining their complete and everlasting salvation. O grant that through Christ Jesus we may each of us have full assurance that all the perfections of thy nature are engaged in our behalf. Do thou provide liberally for all our wants. Out of the fulness that is in Christ Jesus, may we derive an increase of knowledge, holiness, strength, and comfort. Do thou afford us protection in every season

of danger. May he who is our Leader as well as our Commander, go before us to the combat, and animate us to "quit ourselves like men," under the confidence that he stands by us to save us and to give us the victory. Do thou stand by us at the last trying hour, that in our experience the termination of the whole scheme of grace may be glorious—that we may be received into thy immediate presence, where we shall behold and admire thy majesty, and be swallowed up in the contemplation of the Saviour's excellency and love for ever and ever. O suffer us not to forget that as a Prince invested with sovereign authority, the Saviour hath enacted laws by which he commands us to regulate our spirit and conduct. May we be disposed to submit to his authority, and enabled to yield a perfect obedience to his commands. May we be ever found "walking in all his commandments and ordinances, blameless," that we may have the witness in ourselves that we are interested in all the gracious displays of his divine perfections. May his grace sanctify us wholly in soul, body, and spirit, that we may be "a people prepared for the Lord." May we "abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming."

Bless the ordinances of thine own appointment for our spiritual improvement and growth in grace. We rejoice in the return of another day of the Son of Man upon earth. "Lift up the light of thy countenance upon us and be gracious unto us. The Lord cause his face to shine upon us and give us peace." With the light of the natural sun may the glorious Sun of Righteousness shine upon us that his beams may dispel the darkness of our understandings, and that his genial influences accompanying the gentle communications of the spirit may descend upon us that we may become as "trees of righteousness, the planting of the Lord in whom

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he may be glorified." May the victory gained by the captain of our salvation over the powers of darkness ere long be complete. Go forth in the chariot of the everlasting gospel conquering and to conquer. May many this day be "brought to believe the report of the gospel and to many may thine arm be revealed." Be present in all the worshipping assemblies of thy people throughout the Christian world. "Revive thy work in the midst of the years" and "may thy people rejoice in thee." May those on whom thou hast laid thy chastening hand or who by any of the restraints of thy providence are prevented from joining this day, in the exercises of public and social worship, have much of thy presence and consolation, and may those who are careless and unconcerned about salvation be aroused to serious thought, brought to shed the tears of penitence, and to lay hold in good earnest of the hope set before them in the gospel. "Bless us, even us also O our Father." "Cause us to experience thy lovingkindness in the midst of thy temple." May "thy word dwell richly in us in all wisdom and spiritual understanding." Evermore give us the bread of life. May we "live before thee," and at last be permitted to serve and to enjoy thee without interruption and without end. Hear our humble prayers; pardon our many offences; accept of us and bless us for Christ the Redeemer's sake. AMEN.

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ANOTHER PRAYER AT THE CONCLUSION OF PUBLIC  
WORSHIP.

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HEAVENLY FATHER! what shall we render unto thee for all thy mercies to us the sinful children of men? In particular, how shall we sufficiently testify our gratitude for that astonishing manifestation of thy divine love whereby a lost world was restored

to the hope of happiness and immortality beyond death and the grave! We rejoice, O Lord, that the news of that glorious redemption has reached us who dwell in this distant part of thy vast dominions; and we would in an especial manner bless thee that thou hast not called upon us to fix our faith in its completion upon any vague or insecure foundation, but hast transmitted evidence of that event to succeeding generations upon which every man may in the calmest exercise of reason and with the most unsuspecting confidence repose the eternal interests of his soul. Deeply sensible, O Lord, that "other foundations can no man lay than that is laid which is Christ Jesus," we implore the assistance of thy grace, earnestly and decidedly to lay hold upon him, and "considering the time past sufficient to have wrought the will of the flesh," may we henceforth walk with him in newness of life. Through him may we receive pardon of all our sins, regeneration of our nature, comfort and consolation through the thorny path of life, and good hope at the hour of death.

"Let thy way be known upon earth and thy saving health among all nations." May thy perfections be every where manifested and adored. May every thing that hath breath praise thy blessed and glorious name. May the whole earth be filled with thy glory. We humbly recommend to thy favour and protection His Majesty King George, and all the members of the Royal family. "In thy hand it is to make great." We therefore entreat thee to bless all who are high in rank and authority with those qualities of mind and heart which alone can make them truly great, and grant that by their example and influence the manners of the people may be formed to virtue. Bless the land of our nativity, and the church which thou hast planted in it. Hasten the happy period when the blessings of civil liberty and religious light which we so amply

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enjoy shall be extended to every country under heaven.—May a double portion of thy spirit rest upon the ministers of the everlasting gospel. May they be “wise to win souls” unto thee, “workmen needing not to be ashamed, rightly dividing the word of truth.”—Bless all the Authorities, civil, ecclesiastical, and military of this Province in which we dwell, and grant that while they are a terror to evil doers they may ever be a praise and protection to those who do well. [O thou who renewest the face of the earth, and givest rain from heaven and fruitful seasons, to satisfy the hungry with good things and to fill our hearts with food and gladness, we beseech thee to grant us the genial warmth and refreshing showers which combine to support the hopes of the husbandman, that “thy paths may drop upon the pastures of the wilderness” and that “the little hills” may “rejoice on every side.” “Then shall the earth yield her increase; and God, even our own God, shall bless us.”]\* Give wisdom, O Lord, to our counsellors, and courage to those who turn the battle from our gates. We pray for such as are exposed to danger on the trackless ocean. “When the waves thereof roar and are troubled,” be pleased to disarm the fury of the elements, give commandment to the winds and waves to save thy servants. Sanctify breaches in families to those who have been visited with such afflictive dispensations of thy providence. “Lord, save the meek.” “Raise up the bowed down.” “Execute judgment for the oppressed.” “Preserve the strangers, relieve the fatherless and the widow.” Let the poor and the needy praise thy name. Prove a physician of value to those who are troubled in body or afflicted in mind. Shield, O Lord, in the last alarms, those who are at this moment trembling

\* This part of the prayer to be used or omitted, according to the season of the year.



on the confines of both worlds, and through the merits of Him "who hath abolished death," may they obtain the victory over "the last enemy," and "an abundant entrance into thy everlasting kingdom and glory." Hear, O God, the prayers, and accept of the praises of thy people, which have 'at this time been directed to thy throne, and listen to the voice of our supplications which we now cause to ascend in the name and words of Him "whom thou hearest always." "Our Father who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever, AMEN."

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ANOTHER PRAYER AT THE COMMENCEMENT OF  
PUBLIC WORSHIP.

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WE adore thee, O Lord, as the king eternal, immortal, invisible, the only wise God, dwelling in light that is inaccessible and full of glory, to which no mortal eye can approach. The gods whom the heathen nations worship can neither hear the prayers nor answer the requests of their deluded votaries. "They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; they have hands but they handle not; feet have they but they walk not. They that make them are like unto them: so is every one that trusteth in them." But thou art the God whom angels adore—whom the heaven of heavens cannot contain—who "doest what seemeth good in thy sight among the armies of heaven and among the inhabitants of this lower world. None can stay thy hand from working, or say unto thee; what

dost thou?" We acknowledge with shame and sorrow that "other lords besides thee have too long had dominion over us"—that we have been "lovers of pleasure more than lovers of God"—that we have placed our happiness in the riches, honours, and pleasures of this passing state, rather than in that honour which cometh from thee," "thy blessing which alone maketh rich and addeth no sorrow," those pleasures which the smiles of the world cannot yield, and which its frowns cannot take away. Blindly insensible even to our own interest, we have preferred the transitory indulgences of this short-lived existence, and the pleasures of sin, which are but for a moment, to the cultivation of those principles which thou hast implanted in our frame for virtuous and endless enjoyment, to a life of obedience to that conscience which thou hast placed in our breasts to admonish us of the right and to correct us when we go astray, to reverence for thy revealed will and acquiescence in thy appointed method of salvation. We have often acted as those who "have no fear of God before their eyes," and even until this hour we have been adding crime to crime, and heaping transgression upon transgression. But unto whom, O God, can we go, but unto thee, even unto thee against whom we have rebelled? Thou alone art able to give permanence and effect to our feelings of repentance and purposes of amendment. Thou alone art able to bring back the wanderer to the path of life, to lighten his burden and dispel his darkness, to strengthen his weakness and to forgive his shortcomings; and we rejoice that thou hast declared thyself willing so to do, and hast invited all who groan under the bondage of iniquity to partake of the liberty of thy children, even of that glorious "liberty wherewith Christ hath made them free." O convince us savingly of our folly, guilt, and danger in departing from thee, in contenting ourselves

with the husks of the wilderness whilst "there is bread enough in our father's house and to spare," in trusting to broken reeds and resorting to empty cisterns, whilst "the rock of ages" and the "fountain of living waters" are inviting our approach. May the language of our hearts now be, "Behold we come unto thee, for thou art the Lord our God! Too long we have been deluded by vain hopes, and mocked by deceitful pleasures. Too long we have been the children of disobedience and of folly. Too long we have turned a deaf ear to thy warning and entreating voice. Father, we have sinned against heaven and before thee, and are no more worthy to be called thy children. We would rather occupy the very humblest place among thy servants "than enjoy the riches of many wicked." We would now be mocked and deceived no longer. We would now "as obedient children, be fashioned, not according to the course of this world, which lieth in wickedness," but "as children of God, by faith in Christ Jesus," we desire to be formed after the pattern of him who hath gone before us, "leaving us an example that we should follow his steps." Bring us "back by a way which we know not." "Draw us with the cords of love as with the bands of a man." Give us the fixed eye of faith and the fixed heart of love. Move all our affections towards thee as their supreme object of attraction, that, won by the charms of goodness irresistible, the obstinacy of our wills may be reclaimed, and the insensibility of our hearts subdued. "Bring us nigh," even "by the blood of Christ," and make us a "willing people in the day of thy power." May every root of bitterness, springing up within us and threatening to check the growth of better principles, be exterminated from our bosoms. May every evil disposition, every unholy affection, every thing opposed to the progress of spiritual life and "growth in grace," be subdued by the omnipotence of the Su-

victim's love. And henceforth may "we give no sleep to our eyes, nor slumber to our eye-lids," till we have found in our hearts a place holy to the Lord—a temple for the Holy Ghost—an altar from which the incense of gratitude may ascend in sweet memorial before thy throne, on which we may present "a living sacrifice, holy and acceptable, which is our reasonable service."

We bless thee, heavenly Father, that notwithstanding of our past ingratitude and rebellion, thou art still waiting to be gracious, still stretching towards us the arms of mercy, still calling and inviting us to be reconciled to thee. O may thy goodness lead us to repentance! May we see the aggravations of our guilt as committed against the clearest light, the tenderest love, the most solemn remonstrances of reason, of conscience, and of grace. May we no longer be chargeable with turning a deaf ear to thy voice, both in its awful and in its affectionate intimations. May we no longer remain unmoved amid the tender mercies of the Gospel. Do thou who, of old, didst open the heart of Lydia to attend to the truths delivered by the messengers of peace, touch our hearts "as with a live coal from off thine altar," that their best affections may be called forth into exercise, and that they may be prepared to give a cordial welcome to "the ministry of reconciliation."

Give access, we beseech thee, to the means which are employed throughout the world for bringing men to the knowledge, the love, the faith, and the obedience of the truth. May the heralds of salvation, by the cross of Jesus, pass on in silent, but powerful and extensive influence, scattering before them the mists of ignorance, of error, and of vice, humanizing the manners of men, and diffusing a spirit of pure, enlightened, and Christian benevolence. May Pagan darkness, Jewish infidelity, Mahometan delusion, and Popish superstition, vu-

nish before "the light of the knowledge of thy glory as it shines in the face of Jesus Christ." May thy ministering servants come forth, this day, "fully fraught with the preparation of the blessings of the Gospel of peace," and may there be "showers of blessing" to accompany their labours in every part of thy vineyard. Accept of the morning tribute of gratitude and praise which may have ascended to thee from the domestic altar or the chamber of solitude. Be as a sanctuary in secret to those who are deprived of public ordinances, who are ready to "hang their harps upon the willows and to weep when they remember Zion." May they be consoled by the assurance that to all temples thou preferrest the pure and humble heart, and that wherever there is a broken and contrite spirit, there is also a present and a gracious God. May the great things of thy law be the subject of their delightful meditation,—may the wonders of redeeming love be the theme of their highest strains in the house of their pilgrimage—may their "fellowship be with the Father and with his son Jesus Christ." And O may those deluded multitudes who "forsake their own mercies" and fly from their own happiness, by devoting the day of sacred rest to sloth, idleness, and vice, be alarmed in the midst of their security and guilt, and yet be led to esteem "a day in thy courts better than a thousand in the tents of wickedness," and to know the blessedness of "the man whom thou choosest and causest to approach unto thee." "Bless, Lord, the provision of Zion, and satisfy her poor with bread." Give us grace at this time to serve thee without distraction or weariness of spirit, and enable us to "receive with meekness the engrafted word which is able to save our souls." Bow the heavens and come down and dwell amongst us. Fill this house with thy glory and our hearts with thy love. And may thy grace and blessing, thy assistance and di-

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fection, thy communion and fellowship, O Father, Son, and Holy Ghost, be with us and with all thy sincere worshippers throughout the world, this day, and for evermore. AMEN.

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ANOTHER PRAYER AT THE CONCLUSION OF PUBLIC WORSHIP.

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We adore thee, Jehovah, as the all-seeing and heart-searching God. "Thou art not far from any one of us, for in thee we live, and move, and have our being." No place of refuge which this earth affords, can conceal us from the glance of thine eye, or shelter us from the effects of thy power; the top of Carmel and the bottom of the sea, are equally exposed to the view of Omniscience; "hell is naked before thee, and destruction hath no covering." "Whither shall we go from thy Spirit? or whither shall we flee from thy presence? If we ascend up into heaven, thou art there; if we make our bed in hell, behold, thou art there. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us. If we say, Surely the darkness shall cover us; even the night shall be light about us." Penetrate our minds, we beseech thee, with a deep sense of thine omnipresence and omniscience, and convince us that no outward shew of goodness and no attendance on the ordinances of religion, however regular, and however seemingly devout, can impose upon thee or conciliate thy favour and acceptance, without "hearts that are right with thee," without motives congenial with the actions performed, without that simplicity and godly sincerity which must ever distinguish those who would worthily "ascend unto the hill of the Lord and stand in his holy place," who would "receive the blessing from the Lord,

and righteousness from the God of his salvation." " Search us, O God, and know our hearts, try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting." Shew us " the plagues of our own hearts," " the sins which easily beset us," " the evil heart of unbelief" which lurks even in the best, and is ever ready to "make us depart from the living God."

Pardon, Lord, wherein we have at this time come short of our duty, or carelessly performed it. Forgive the preparation which was not according to the preparation of the sanctuary. Forbid that any of us should rest satisfied with a vain, formal, customary service,—with that "bodily exercise which profiteth little." But, rising above mere external observances, may we enter into the spirit, and feel some portion of the blessedness of those who have thrown off the imperfections of mortality, and serve thee day and night in the temple which is above.

Hasten the glory of the latter days, when "Ethiopia and the isles shall stretch out their hands unto thee," when "all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee." "Lengthen the stakes and strengthen the cords of Zion." Extend the triumphs of the Reformation at home and abroad. May "the King joy in thy strength, O Lord; and in thy salvation may he greatly rejoice. Prevent him with the blessings of thy goodness; make him exceeding glad with thy countenance; may he trust in the Lord, that through the mercy of the Most High he may never be moved." Bless all the branches of the Royal House, and may they adorn their high rank by lives of integrity, of usefulness, and of honour. Continue to us, we beseech thee, the invaluable blessing of a Protestant succession, and may the privileges of the British Constitution be handed down unimpaired to the latest generation. Bless

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the Ministers of the Gospel of the National churches and of every denomination, and grant that to them the words of the Apostle may with truth be applied in their full extent of meaning, "We are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." Be gracious to thy servant whom thou hast appointed to hold the reins of our Provincial Government, and grant that he may ever be disposed to employ his power, and talents, and influence for the public good. Bless the members of His Majesty's Council, and the Representatives of the people (in General Assembly convened,\*) and grant that in the discharge of their public and private duties "thy word may be their constant rule, that mercy and peace may be upon them." Give to all Judges and Magistrates a spirit becoming their station, and grant that rulers may so rule, and subjects so obey, and all of us, from the highest to the lowest, so faithfully discharge our personal and relative duties, and so earnestly seek after thee that thou mayest be pleased still to bless us with prosperity and peace.—Be a father to the fatherless, a husband to the widow, the orphan's stay and the stranger's shield. Be the guide of inexperienced youth and the staff of declining years, the confidence of the rich and the treasure of the poor. Visit all who are in affliction, whether personal or relative, in mind, body, or estate; graciously support them under their sorrows, and in thine own time send them deliverance. Fit the dying for death, judgment, and eternity. Let no separation take place betwixt soul and body, till thou hast made an eternal separation betwixt the soul and sin, and until a union has been formed between the soul and its Saviour, which death itself cannot dis-

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\* The parenthesis to be introduced if the prayer is used while the House of Assembly is sitting.

solve. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, AMEN."

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ANOTHER PRAYER AT THE COMMENCEMENT OF  
PUBLIC WORSHIP.

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"OUR FATHER, who art in heaven," in the name of thy beloved Son we desire this morning to appear before thee, with humble confidence to make our requests known at the footstool of thy throne, and to pray for a gracious acceptance of our persons and services through the merits of the great Intercessor. Worthy art thou to receive the united praises of angels and of men, for the whole heavens and the whole earth are full of thy glory. Every thing above us, within us, and around us, proclaims that thou art "glorious in holiness, fearful in praises, continually doing wonders." We rejoice, O Lord, that thou admittest creatures such as we are, to hold communion with thee who art so far exalted above our highest conceptions, and 'inhabitest the praises of eternity.' We lament that we are so far from being impressed with a due sense of our most important prerogative, that we too often perform as a task those devotional duties which ought to be esteemed as our privilege and our glory. To our shame we must acknowledge that we too often draw near to thee with "the form of godliness," whilst we are strangers to its power, and tremble at the thought that when thou comest "to judge the world in righteousness," the sins of our holy things will compose a heavy portion of thy charge against us. Forbid, O Lord, that we now

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before thee should increase our guilt by a presumptuous approach into thy sacred presence, without seriously reflecting that the place where we stand is holy ground. Give us, we entreat thee, the dispositions of acceptable worshippers—the broken and contrite spirit which in thy sight is of great price—the full assurance of faith which lays hold of the offers of salvation made in the Gospel—the elevation of affections which leaves the cares, pursuits, and pleasures of life at the foot of the mount—the hope towards thee, which, as the anchor of the soul, is sure and steadfast, entering into that within the veil—the holy determination, through grace and strength derived from above, to “walk worthy of him who hath called us to glory and to virtue.” Give us understandings to know thee the only true God and Jesus Christ whom thou hast sent. Give us hearts to love thee with supreme affection. Give us wills to yield a cheerful, uniform, and universal obedience to the Divine commands. “Make thy grace sufficient for us. Perfect thy strength in our weakness.” Form us for thyself that we may shew forth thy praise. “Strengthen us with all might in the inner man, unto all patience and long suffering with joyfulness,” and by the assistance of thy heavenly grace may we be enabled to perfect holiness in thy fear.

Whilst we confess and deplore, O Lord, the coldness and formality of our religious services, and pray for the aid of thy Holy Spirit to help our infirmities, we blush to reflect on the impurity of our whole nature, our aversion to what is good and proneness to evil continually, the thousand transgressions of thy holy law which characterise our daily walk and conversation. “Our iniquities, like the wind, have carried us away,” they cry to heaven for vengeance on our heads, and it is only because thou art God, and not man, that we have been so long spared to lift up our eyes to the place of hope,

and have repentance and remission of sins proclaimed in our ears. Be graciously pleased, merciful Father, to bless the patience thou art exercising towards us for its great and salutary purposes, and suffer us not to bind with our own hands the chains of bondage more closely around us, and in obstinate impotence to welcome death in all its horrors. Enkindle in our hearts a spark of that holy fire which purifies from all iniquity; illuminate our darkened understandings with a beam of that celestial light which dispels from the breast which it enlightens every trace of ignorance, perversion, and error; and enable us to exercise that "repentance towards God and faith towards our Lord Jesus Christ" of which the blessed fruits are the regeneration of heart and life, the assurance of thy favour and restoration to thine image, and the well grounded hope of glory, honour, and immortality.

While thou art pleased to continue us in this vale of tears, may we never want thy countenance, protection, and blessing. Should prosperity surround us with its smiles and tempt us to forget the source from which our blessings flow, be thou ever at our right hand to deliver us from its snares by the humbling consideration that "we have nothing but what we have received." Should adversity gather its shades around us, may we derive comfort from the reflection, that thou who seest not as man seeth, hast ordained it for our good. May we see thy mercy shining through the darkest cloud; and be satisfied that "what we know not now, we shall know hereafter." When health and vigour animate our frames, may we remember that thou art "the strength of our hearts" and the light of our countenance. When disease shall threaten the dissolution of our earthly tabernacle, and death shall demand his victim, may we submit with cheerfulness to thy righteous dispensations, calmly wel-

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creating the summons of removal, and praying that thou wouldst convert our graves into couches of repose from which we shall rise at length to the enjoyment of blessedness uncorrupted, undefiled, and unfading in the heavens.

We rejoice in the return of the weekly Sabbath, not only because it is a day sacred to the memory of the Saviour's resurrection from the dead, which was the resurrection of our hopes, but also because it reminds us of our distinguished privilege in having been born in a land of Christian light, and liberty, and joy. We might have had our portion with those unhappy children of the human family who are doomed to pass their mortal existence "in the dark places of the earth which are full of the habitations of cruelty," who have nothing but the feeble light of nature to guide their trembling steps, and who "never smiled when a Sabbath appeared." "Blessed are the people who know the joyful sound, they shall walk, O Lord, in the light of thy countenance." We thank and praise thee, that "to us the word of this salvation has been sent," that the path of duty is clearly set before us, that the Divine Spirit is promised to purify our hearts, to sanctify our natures, to help our obedience, and to "guide our feet into the ways of peace." "The day-spring from on high hath visited us, to give light to them which sat in darkness and in the shadow of death." We have the Scriptures in our hands, to which we may have recourse in every season of difficulty and of doubt. The oracles of God have been delivered to us to "lead us into all truth." "The wells of salvation" have been laid open to us, and from them we are invited to "draw water with joy." God forbid that any of us should be found among those whose condemnation is this, that they "have loved darkness rather than light, because their deeds are evil!" Forbid that we should "receive the grace of God in vain," that we

should be careless or indifferent with regard to the means of spiritual improvement which are vouchsafed to us, and that we should neglect to improve "the day of our merciful visitation!" Forbid, above all, that we should "sin because thy grace abounds!" If there be an individual within these walls who is chargeable with utterly neglecting "this great salvation," awaken him, we beseech thee, to serious thought and sober recollection, that he may be led to "great searching of heart," and that thus "the disobedient may be turned to the wisdom of the just." If there be any of us who have come together as thy people come, and yet are not sincere and upright before thee, O may this be the memorable date of our conversion to real Christianity, of our "putting on the Lord Jesus," not merely by outward profession, but by conformity to his whole character! May "all the churches continue stedfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayer," and do thou "add daily to the number of those who shall be saved." We rejoice to know that whilst "thine eyes run to and fro over the whole earth, beholding the evil and the good," thou art in an especial manner near to them that fear thee, and ever ready "to shew thyself strong in behalf of those whose hearts are perfect towards thee." We therefore pray for such as are absent from us in body, but are present with us in spirit, and who may be mourning under the hidings of thy face. Manifest thyself unto them as thou dost not unto the world, and when they "walk in darkness and have no light," may they trust in the name of the Lord, and stay themselves upon their God." Reclaim the wanderers from thy fold, and induce them to "return by the footsteps of the flock" "to the shepherd and bishop of their souls." Make them to "lie down in green pastures; lead them beside the still waters. Restore their souls; lead

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them in the paths of righteousness for thy name's sake. May goodness and mercy follow them all the days of their life, and may they dwell in the house of the Lord for ever." Now "blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. AMEN and AMEN."

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ANOTHER PRAYER AT THE CONCLUSION OF PUBLIC WORSHIP.

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O LORD, thou art the high and the lofty One, inhabiting eternity, to whom there is neither beginning of days nor end of years. "Before the mountains were brought forth, ere ever thou hadst formed the earth and the world," thou didst live and reign, and when these visible heavens and earth shall have passed away, and when thy mighty angel shall have proclaimed "that time shall be no longer," unaffected by the revolutions which thou thyself dost cause, thou shalt continue the same, "from everlasting to everlasting, God."

How shall we, O Lord, feeble, unworthy, and transitory as we are, presume to lift up our eyes in thy presence, who art so far exalted, not merely above all the praise and adoration that we can offer, but even above the highest conceptions which we can form of thy character. How shall we appreciate that condescension which renders the God of glory accessible to mortal man, or sufficiently humble ourselves under a sense of our distance and estrangement from thee. Thou, O Lord, art high, and holy, and rich, and bountiful. We are "poor and miserable, and wretched, and blind, and naked." We have defaced thy image, and not only rendered ourselves unworthy of eternal life, but utterly unfit for the society of angels, the presence of



God, and the glory of heaven. But, blessed be thy name, O thou Most High! that thou didst think on man in his state of ruin and despair, that for us, the victims of corruption, thou hast provided "the blood of Jesus Christ thy Son, which cleanseth from all sin;" that to us rebels against thy government thou hast announced "peace through the blood of his cross;" that we the captives of Satan have heard the proclamation of "liberty to the captives and the opening of the prison doors to them that are bound;" and that we who were obnoxious to eternal death, are invited to accept "the gift of God which is eternal life through Jesus Christ our Lord." "Behold, O God, our shield, look upon the face of thine anointed," and on us through him. For his sake "blot out our iniquities as a cloud and our transgressions as a thick cloud, cast them all into the depths of the sea," never more to be remembered against us; and may we be "washed, justified, and sanctified in the name of the Lord Jesus, and by the spirit of our God." "Purify us from all filthiness of the flesh and of the spirit," make us more and more "partakers of a divine nature," and by all the discipline of thy providence and means of thy grace, may we be gradually made "meet to be partakers of the inheritance of the saints in light."

For these great purposes, send thy blessing from on high on the truths of thy word, to which our attention has at this time been directed. Forbid that to any of us the bread of life should prove the victims of death! Grant that to all of us it may be "the savour of life unto life." Whilst "the treasure is in earthen vessels," may "the excellency and the power" appear to be of thee; when the bow is drawn at a venture, may the arrow be directed by an arm unseen. And "as the rain descendeth and the snow from heaven, and returneth not thither but watereth the earth and maketh it

fruitful, giving seed to the sower and bread to the eater, so let not thy word return unto thee void, but may it prosper in that whereunto thou hast sent it," awakening the careless and secure, converting sinners from the error of their ways, establishing such as are "of little faith," and "confirming even unto the end" "those who are following on to know the Lord."

O let the wickedness of the wicked come to an end! May the rod of the oppressor be broken. May the torch of discord be quenched. May persecution extinguish its fires. May those who are united together by the bonds of nation or family or blood, be united also in heart. May "the priest's lips keep knowledge, and the people seek the law at his mouth," and "from the rising of the sun to the going down of the same," may there be "glory to God in the highest, peace on earth, and good will towards men."

Bless the lands with which we are more immediately connected by natural or political ties. Under thy protection and favour may Great-Britain ever stand forth "clear as the sun, fair as the moon, and terrible as an army with banners." "By thee kings reign and princes decree justice," "the powers that be are ordained of thee," and it is thy will "that intercession be made for kings and all in authority." We therefore pray thee to regard with great favour and love thy servant our Sovereign King George, to bless him with every temporal and spiritual blessing, to spare his life and prosper his government, and to grant that it may long be his distinguished privilege to sway the sceptre over a free, a loyal, a religious, and a happy people. May the wise and faithful of the land ever be placed around the throne, men who fear thee and have a sincere desire to promote the welfare, the stability, and the glory of the empire. Preside in the supreme Council of the nation, and may both Houses

of Parliament be ever directed to such measures as thou wilt approve and bless. We pray for the peace of Jerusalem, may they prosper that love her. Peace be within her walls and prosperity within her palaces." Bless the reformed Churches of Christendom, and all denominations of sincere and humble worshippers. Give energy and success to the exertions of all those institutions which have for their object the dissemination of the pure oracles of truth, the sending abroad able and faithful "ministers of the New Testament," the establishment of schools and other seminaries for the religious education of youth, and all kindred institutions which stand pre-eminent among the glories of the age in which we live and of the country to which we belong.—Favourably regard this Province, we beseech thee, in its civil and sacred institutions, and in all its lawful interests. Bless the Lieutenant-Governor,\* the Members of His Majesty's Council, and of the House of Assembly.† Give to all Judges and Magistrates abilities which may fit them for the discharge of their important functions, and animate them with the spirit which becomes their station. Bless "every individual apart, and every family apart." Forbid that there should be in the land "a famine of the word of God." But whilst we pray that it may please thee to arrest the progress of superstition, enthusiasm, and every species of false religion, we pray also that thou wouldst "provide pastors according to thine own heart, who may feed the people with knowledge and sound understanding." "Let the wilderness and the cities thereof lift up their voice; let the inhabitants of the rock sing, let them shout from the top of the mountains."—Be with all lawful travellers by sea and by land, protect them in every dan-

\* Or President, as may be.

† If the latter body be met for despatch of business.

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ger, guide them in every case of difficulty, and bring them in thine own good time and way "to a city of habitation." May the young be trained up in thy fear, "that when they are old they may not depart from it." May the aged be enabled to "bring forth fruit even in old age, to shew that thou art upright." Sanctify the tribulations of the afflicted. Spare useful lives, that they may be longer useful. Pour the balm of consolation into the wounded spirit. Cause "the bones which thou hast broken to rejoice." Prepare the dying for the last trying conflict.

And "now, Lord, what wait we for?" Our hope is in thee as our help is from thee. We commit all our interests into thy hands for time and for eternity. In our journeyings through the wilderness of this world may we be supported by the staff of omnipotence, in all our wanderings do thou "guide us by thy counsel," and in our darkest and most trying hours "uphold us by the right hand of thy righteousness." Prepare us for whatever may yet befall us, and having spent our lives in thy fear, may we end them in thy favour, and with the words of triumph on our lips, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me at that day." In his name and words, we desire, at this time, to sum up all our petitions. "Our father who art in heaven; Hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; Forgive us our debts as we forgive our debtors; And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory for ever. AMEN."

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**CONCLUSION.**

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**DIVINE SERVICE** may be regularly concluded with the following apostolical benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, **AMEN.**" II Cor. XIII. 14.

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**PART II.**

**FAMILY PRAYERS.**

**PRAYER FOR SABBATH MORNING.**

O LORD, we would present ourselves before thee, on this the hallowed morning of thy day, with sentiments of peculiar reverence, and with the mingled feelings of self-abasement and gratitude. It is a day calculated to impress our minds with the most awful conceptions of thy character, the most humiliating thoughts of our own unworthiness, and at the same time the most endearing and affecting views of thy mercy and lovingkindness. It is a day which ought to bring to our remembrance, at once, the tremendous nature of our own guilt, the inexorable character of thy justice, the transcendent and astonishing degree of thy mercy. For our

*NOTE.* When the work had considerably advanced, it was suggested to the author, that for the benefit of aged persons, as well as of very young readers, larger print would be desirable, and although the publication has been delayed for at least six months, in order that the new type with which the preceding part is printed might be obtained, the author has been induced to adopt the suggestion for the sake of more extensive usefulness.

crimes thy justice demanded satisfaction, and hadst thou not delighted in mercy, all flesh must have borne the penalty of thy violated law. But judgment is thy strange work, and by giving up thine own Son to death for us all, thy law was magnified and made honourable, thy grace triumphed in our salvation. Behold what manner of love is this! it passeth all understanding;—it is higher than heaven, what can we know? deeper than hell, what can we do? the measure thereof is longer than the earth and broader than the sea. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake: Seeing we are bought with such a price, surely we cannot resist the obligations under which we lie to glorify thee in our bodies and in our spirits which are thine. Since our lives have been spared by thy clemency, surely we ought to rejoice to spend them in thy service. Since thou hast redeemed our souls from eternal destruction, surely it is a small return to yield unto thee the overflowing of hearts touched with the consideration of the great things thou hast done for us, and to consecrate to thy glory the best energies of every practical power and faculty which thou thyself hast conferred. Verily that yoke is indeed easy and that



burden is indeed light, which for favours and deliverances of such a magnitude, demands neither sacrifice nor offering, rivers of oil or clouds of incense, but only the sincere oblation of a humble, grateful, and obedient heart. Bless the Lord, O our souls and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Be mercifully pleased, most gracious Father, to grant us thy special presence on this thine own day. May we call it a delight, the holy of the Lord, honourable; and in it may we neither speak our own words, nor do our own works, nor find our own pleasures. May we be in the spirit on the Lord's day, and when we enter the assembly of thy worshippers, may we leave the world behind us, and be inspired with the spirit of true reverence and devotion. Remove far from us the vanities of life, the meer of the scornful, the unhallowed mockery of those who live without God in the world. May we remember that fools only make a mock at sin, and have said in their hearts, There is no God—that great fear

is due unto thee in the meetings of thy saints—and that holiness becometh thine house for ever.

O Lord, lend an ear to all the petitions which may this day ascend unto thee from unfeigned lips, and from those who regard not iniquity in their hearts. Bless all who may be engaged in the services of the sanctuary. Be peculiarly present wherever bread is broken and wine poured out in commemoration of a Saviour's love. May many this day be brought to believe the report of the Gospel, and to many may thine arm be revealed. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty! In thy majesty ride prosperously because of truth, and meekness, and righteousness, and may thine arrows be sharp in the hearts of the enemies of Zion's king. Hasten the happy day when the rays of the sun of righteousness shall diffuse their splendour wherever the natural sun shines, and when all nations under heaven shall become sharers of the same light, worshippers on the same day, and believers in the same God.

Bless our friends with the friendship of him who sticketh closer than a brother, and our enemies with the forgiveness of him who prayed for his murderers. Accommodate thyself to the various cir-

circumstances and necessities of thy creature, and may it be the blessed attainment of each one of us this day to lay hold on thy covenant that thou mayest be our chosen God and everlasting portion. To God, only wise, be glory, through Jesus Christ, for ever. Amen.

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PRAYER FOR SABBATH EVENING.

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FATHER of mercies, and God of all consolation! we will call upon thee who art worthy to be praised. We will offer unto thee thanksgiving, and pay our vows to the Most High. May our hearts be fixed that we may give praise, and shew forth thy justice and salvation. May we see all our blessings coming to us through the channel of the new and well ordered covenant, and give thanks for all things through Jesus Christ thy Son. O how great is the goodness which thou hast made to pass before us, which thou hast wrought out for us before the sons of men! Mean, unworthy, and guilty as we are, thou hast not excluded us from favour, nor subjected us to misery without hope of deliverance. But for thy distinguished goodness, we had been nothing or worse than nothing, we had been sleeping with the clods of the val-

ley or roaming with the beasts of the field, all the evils with which we have been threatened would have befallen us, we had been as miserable as we have made ourselves sinful. O how much have we to say of thy goodness and tender mercies which have been ever of old! When all was darkness and despair, when we were exposed, without defence, to the storm of thy righteous indignation, when Lebanon was not sufficient to burn, nor all the beasts thereof for a sin-offering, then thy rich and sovereign mercy interposed—the reign of grace commenced—the wonderful plan of redemption, concerted before all worlds, began to be executed—a door of grace was opened, and a dawn of hope arose. That dawning light, that day of grace, under thy favour, waxed brighter and brighter till it reached meridian splendour. The fulness of the time came, when the Lord, ever mindful of his grace and truth unto Israel, performed the mercy promised to the fathers, and remembered his holy covenant. Blessed be the Lord God of Israel, who hath visited and redeemed his people and raised up for them a horn of salvation in the house of his servant David. Now is come salvation! The Lord hath done great things for us whereof we are glad. The word was made flesh and

dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth. At the close of a day set apart for the commemoration of these great achievements, we will praise thee, for though thou wast angry with us, thine anger is turned away, and thou comfortest us. We trace with wonder and delight, the various displays of thy compassion and love to a fallen world, through the only mediator between God and man, the man Christ Jesus. We will celebrate the praises of him who thought on us in our low estate, who sent redemption unto Israel, and who raised the fallen hopes of humanity to glory, honour, and immortality, for his mercy endureth forever. The high praises of God will be in our mouths while we recount this evening all the instances of thy patience with us and bounty to us, how from time to time thou has signalled us with thy mercy and loaded us with thy blessings, unmerited and precious, and in unnumbered forms! Though we have often provoked thee to stretch forth thy hand and to shake the rod over us and threaten our utter ruin, yet in judgment still thou rememberest mercy, and after clouds and darkness gathered around us, dread and distress were on every side of us, thou hast caused the

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heavens to clear up and smile upon us, and hast returned with the visitations of thy love and the joys of thy salvation. Thou hast delivered our eyes from tears, our feet from falling, and our souls from death. O let not our hearts be shut or straitened towards thee, whose hand has been so wide open to us. But do thou possess and enlarge these hearts of ours with more ardent love and gratitude to the gracious giver of all good, and as thou hast given us all things richly to enjoy, may our gratitude bear some proportion to our obligations. Let us not only mention the lovingkindness of the Lord, but glorify thy name by bearing much fruit. Our minds cannot but muse and our tongues speak of thy works, so let our lives be led to thy praise, that thou the great and good God mayest in all things be glorified in us and by us through Jesus Christ.

Follow the preaching of the Gospel, this day, in all the churches of Christianity, with a remarkable blessing. Seal instruction on the hearts of such of us as may have enjoyed the privilege of hearing the word, and grant that the blessed period may speedily come when the dark and bewildered nations of the earth shall be sharers of the same hopes and heirs of the same promises with ourselves. We

would include in our intercessions, all who are connected with us by the ties of blood or of affection. We pray that thou wouldst dispose and enable us to do good unto all men as we have opportunity, but especially to them who are of the household of faith. Take charge of us and of ours during the silence and slumbers of the night. Raise us up in peace and in safety, and when we enter on the cares and pursuits of another week, may we remember that we have been on the mount with God, may a savour of divine things remain upon our hearts, and be viable in our whole conversation. Forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power and the glory, for ever. AMEN.

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PRAYER FOR MONDAY MORNING.

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O thou that hearest prayer, unto thee shall all flesh come. Iniquities, we must confess, do prevail against us. We tremble to think that in consequence of our manifold iniquities we have become the objects of thy displeasure in this life and are exposed to thy threatened vengeance.



in that which is to come. With grief and sorrow we would reflect upon our forgetfulness of thee through the course of our lives and conversations—upon our frequent deviations from the path of thy commandments—upon the mountains of transgressions which we have heaped between thee and us—and upon the peculiar aggravations of those sins in being committed against a God of love by creatures who lie under greater obligations to him than life itself and all the enjoyments which it can afford. We stand before thee this day without excuse, and did we listen to the suggestions of our own consciences, we could have nothing to expect but a certain fearful looking for of judgment and fiery indignation. But there is forgiveness with thee that thou mayest be feared. With the Lord there is mercy, and with him there is plenteous redemption, and as for our iniquities thou wilt purge them away.

O Lord, we come before thee this morning to implore that thou wouldst give us a sight and sense of our unworthiness and guilt, that thou wouldst bend an eye of tenderness and compassion upon our lost and forlorn estate, and that thou wouldst restore us to the hope of that life and immortality which we have so justly forfeited. Give unto each of

As a true and affecting sense of the danger in which we are involved, and of that personal criminality whereby our situation has been rendered so utterly hopeless and deplorable. Enable us to mourn over our transgressions with unfeigned regret, to groan and be in heaviness on their account, to experience that repentance which is unto salvation, and is not to be repented of. Weary and heavy laden under the burden of our guilt, may we repair to him for deliverance who hath declared that to all who come unto him he will give rest and peace. May we esteem the Saviour as the chief among ten thousand and altogether lovely, and by our sorrow and remorse for those sins which crucify him afresh and put him to open shame, may we testify the sincerity and ardour of our love; and by grace communicated to us through him, may our sins, which are many, be forgiven, our nature, which is impure, be sanctified, and we made partakers of that light which is sown for the righteous, and that gladness which is the portion of the upright in heart.

In our pilgrimage through life, O Lord, be thou ever at our right hand. In the days of health may we not forget thee, and in the days in which thou mayest cause us to see affliction, do thou ne-

ver desert us, or prove like an absent friend to the distressed. Sooth, we beseech thee, the sorrows of watchfulness and pain, by sending down from on high the cup of consolation to those who are in heaviness through manifold trials and tribulations, and while the body is chastened with sore pain, may the soul be cheered by the joyful anticipations of everlasting bliss. May the hours of weakness and agony be enlivened by these heavenly sounds, Fear not, for I am with thee, be not dismayed for I am thy God. When thou passest through the waters I will be with thee, and through the floods they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee.—May our friends, O Lord, be thy friends, and our relations related to thee by the best of bonds. Reward our benefactors, and forgive our enemies.

We bless thee for the goodness of thy house, even of thy holy place. Write upon the fleshly tables of our hearts, the salutary truths to which our thoughts may have been called on thy holy day so lately closed, and grant that whether it was our privilege to go with the multitude who keep holy day and to take sweet counsel in walking to the house of God in company, or our lot to spend a

silent Sabbath at a distance from the habitation of thy house, we may have abundant reason to say that it was good for us to draw near unto God. For thou art not confined to temples made with hands, and though thou hast said of Zion, 'This is my rest for ever, here will I dwell, for I have desired it, thou hast also declared, In all places where I record my name, I will come and bless my people.

Accept of our joint and fervent acknowledgments for the watchful care of thy providence over us during the defenceless hours of night, for the refreshing sleep we have enjoyed, for the light and comforts of this new day. Fit us for its duties, prepare us for its trials, fortify us against its temptations, and grant that every day as it passes over our heads may witness our gradual advancement in divine knowledge and in every Christian attainment. And all we ask is for the sake of Christ, who is our strength and Redeemer. AMEN.

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PRAYER FOR MONDAY EVENING.

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LORD, to whom can we go but unto thee? Thou art light, and in thee is no darkness at all; thou art faithful, and inviolable in thy faithfulness; thou art

wise, and infinite in wisdom; thou art good, and thy tender mercies are over all thy works. To whom can we go but unto thee? Thou art the author and preserver of our lives, the source of our best enjoyments, and the foundation of our dearest hopes. To whom can we go but unto thee? Thou hast the words of eternal life. Thou hast told us of our guilt, degradation, and misery, by nature, but thou hast made known to us at the same time a way by which our guilt may be removed, our lost honours regained, and eternal happiness attained and secured. We bless thee that thou didst not leave us to perish in our iniquities, that thou didst compassionate our helplessness, our criminality, and our wretchedness, that when there was no eye to pity and no arm to bring relief, thine eye pitied us and thine arm brought salvation, that when angel said it is not in me, when all created intelligencies owned themselves unequal to the mighty task of saving a ruined world, thy time was a time of love, thou didst lay our help on one who was mighty to save and powerful to deliver, thou didst send thine only-begotten and well-beloved Son into the world, to take upon him the form of a servant, to suffer, bleed, and die, for the sins of Adam's race. We rejoice that he

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willingly undertook our cause, and that in our behalf he cheerfully submitted to ignominy, persecution, and death, in all their awful forms, that he has taken away sin by the sacrifice of himself, and is able to save them to the uttermost that come unto thee through him, seeing he ever liveth to make intercession for them. O do thou save us with his everlasting salvation. We acknowledge that we have undone ourselves, and that, unless thy merey interpose, we must perish forever. From the depths of guilt and misery in which we are sunk, we would cry unto thee for pity, for pardon, for salvation. Give us faith to rest on Christ Jesus alone for salvation as he is offered to us in the Gospel. Give us love to the Saviour, and confidence in the omnipotence of his grace. Give us godly sorrow for sin, and a holy determination, through thy grace strengthening us, to abandon it forever. Glorify thy power and grace in our everlasting salvation, in subduing the corruption of our nature, in conquering the obstinacy of our wills, in bringing every thought into captivity to the obedience of Christ. We need not only thy mercy to pardon, but also thy grace to help. Thou knowest all our weaknesses and wants, and alone art able to direct our steps and to keep us from fal-

ling. Leave us not, we pray thee, to ourselves, or to the power of our spiritual enemies, but support us under all our trials and carry us safely through all our difficulties. Grant us strength from above to bear up under all the trials of this life, and to overcome all the enemies of our salvation.

We would remember them who are in bonds, as bound with them, and those who suffer adversity, as being ourselves also in the body. We would desire to rejoice with them that rejoice, and to weep with them that weep. May those who are near and dear unto us, be near and dear unto thee. We pray for all who are partakers with us of the same common nature and liable to the same infirmities and pains. Dispose us to bear one another's burdens, and so to fulfil the law of Christ. May we be exhorting one another daily while it is called to-day, lest any of us be hardened through the deceitfulness of sin. May we be provoking one another to love and to good works, and living together as heirs of the grace of life, that our prayers be not hindered.

We thank thee, O Father, for all the goodness and grace which thou hast made to pass before us this day. Thou hast led us out and brought us in in

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peace and in safety. Thou hast made the outgoings of the morning and of the evening to rejoice over us. We will lay ourselves down in peace and sleep; for thou, Lord, only makest us dwell in safety. When we awake, may we be still with thee. Guide us by thy counsel while we live; and afterwards receive us into glory, For Christ the Redeemer's sake. AMEN.

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PRAYER FOR TUESDAY MORNING.

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O THOU, who dwellest in the heavens! unto thee we desire to lift up our souls. Hearken unto the voice of our cry, our King, and our God; for unto thee will we pray. Our voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and will look up. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. This will put more gladness into our hearts than the men of the world experience when their corn and their wine increase.

Lord, thou hast been our dwelling place in all generations. While the angels of heaven admire thy greatness and the spirits in the prison of darkness and

despair feel the rigour of thy justice; unto man thou hast delighted to shew thyself as a God of mercy. The whole host of heaven worshippeth thee, and yet thy delights have been with the sons of men—the creatures of a day—the brethren of the worm—the heirs of guilt, of darkness, and of death. Thou who countest the number of the stars, reckonest also the hairs on our head, and by one and the same agency thou supportest the meanest child of the dust and the most exalted seraph that surrounds thy throne. Even after we had fallen from our original innocence thou didst not cast us off or reward us according to our iniquity, but didst send thine own Son into the world to die that we might live. When in our life and conversation we have often despised thy counsels and done despite unto the spirit of grace, thou hast still continued to be gracious, and hast shewn by innumerable daily proofs that thou hast no pleasure at all in the death of the wicked. From the jaws of destruction thou hast repeatedly delivered us, and thus by dispensations of mercy called us to turn from the error of our ways, to kiss the Son lest he be angry and we perish from the way. In all the dealings of thy providence towards us, as far as our limited faculties can comprehend

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them, of an adverse as well as of a prosperous nature, we are able to trace the workings of a tender and loving friend who punishes only to reform, whose eye melts with tenderness even when his hand is lifted up to strike, who while he bruises binds up the wound. But thou rejoicest over us to do us good, and sooner shall the everlasting mountains be plucked from their deep-seated foundations, than thou shalt vary in thy regards towards those on whom thou hast set thy love. For a small moment thou mayest forsake them, but with great kindness wilt thou gather them, in a little wrath thou mayest hide thy face from them for a moment, but with everlasting kindness thou wilt have mercy on them.

With shame and sorrow we acknowledge that we have neglected to praise thee the Lord for thy goodness, and for thy wonderful works to us the children of men. We confess that in our outgoings and in our in-comings, in our down-sittings and in our up-risings, we have forgotten the great end for which we came into the world, and our hearts and minds have been occupied with the things of time to the exclusion of those which pertain unto eternity. In our anxiety for the present, we have overlooked the future, we have been cumbered about

many things, but have undervalued or despised the one thing needful. Our hearts are set upon this world, as if it were our rest, and we live as little under the power of the world to come, as if the tidings of another state, of an unseen and endless existence beyond the grave, were among the dreams of enthusiasm and the reveries of a bewildered fancy. We pray, O Lord, that thou wouldst open our eyes to a clear perception of the utter insignificance of those temporal pursuits on which our desires are set, and of the unspeakable importance of those duties connected with our eternal safety which we have so much neglected. O that we were wise that we understood this, that we would consider our latter end—that thou wouldst engrave upon the tablets of our hearts as upon a rock for ever all the laws and commandments of thee our God—that thou wouldst enable us habitually to realize the solemnities of appearing before thee, of giving in our account, and of receiving a sentence either of acquittal or of condemnation from which there lies no appeal.

Thy merciful visitation hath preserved our spirits, and we are this morning the living to praise thee. It is of thy mercy O God that we are not consumed. May our preserved lives be dedicated to thy

service and glory. May we be in thy fear all the day long. May the consideration that thou God seest us, have a commanding influence over us, and unceasingly operate as a check on the propensities to evil, and as an incitement to all holy obedience. May integrity and uprightness ever preserve us and our hearts not reproach us so long as we live.

Lord bless every member of this family, and may the good will of him who dwelt in the bush be the portion of our household. Dwell in all the families which call upon the name of the Lord, and may every house soon become a temple and every heart an altar to the living and the true God. O thou who settest the solitary in families and raisest up all who are bowed down, be the father of the fatherless and the judge of the widow in thy holy habitation, send consolation into the broken and bereaved heart, and may the joy of the Lord be the strength of all who are stretched on beds of languishing and pain. Sanctify to us every trial with which thou mayest see fit to visit us, or shouldst thou be pleased to bless us with continued prosperity and wealth may it never be said of us, because they have no changes, therefore they fear not God. But grant that in all the circumstances in which we may

be placed, and in all we think as well as in all we do we may have a single eye to the glory of Him who loved us and gave himself for us, to whom be honour and glory world without end, AMEN.

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PRAYER FOR TUESDAY EVENING.

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AGAIN, O Lord, we lift our eyes unto the hills whence cometh our help. Our safety cometh from the Lord, who made heaven and earth, who suffereth not our feet to be moved, neither the sun to smite us by day, nor the moon by night. Day unto day utters speech, night unto night sheweth knowledge of thee. On every object of nature and in every event of providence, we behold manifest traces of a wisdom free from every tendency to err, of a power which is armed for the safety and deliverance of the faithful, and of a goodness which is boundless as creation. Thou, Lord, directest the movements of the universe, thou guidest the planets in their courses over the vault of heaven, thou givest laws to the elements of nature, and thou commandest the tempest where to spend its force. All things are full of thee. All things belong to thee. All things are subject to thy controul. All things were crea-

ted for thy pleasure. Thy mercy, O Lord, is in the heavens ; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains : thy judgments are a great deep. O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings, and therefore do we confide in that munificence to which we have been indebted for existence and for every thing that renders life delightful. Thine is the air we breathe, thine is the light which encircles us, thine is every blessing which mingles in our lot. Thou wast the guardian and protector of our infant years. Thou didst shower down thy favours upon us ere we knew the liberal hand from which they flowed, or were able to lisp the accents of grateful acknowledgment. Thou didst bring us in safety through the diseases and dangers to which youth is exposed, and whilst many who began with us the journey of life or were children when we had reached the years of maturity, have been called to struggle with disease and to meet the stroke of death, thou holdest our souls in life, and continuest to us all the blessings connected with the extension of a day of grace. Blessed be the God and Father



of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Truly the lines have fallen to us in pleasant places, we have a goodly heritage. Blessed are our eyes, for they see, and our ears, for they hear, those things which many prophets and righteous men of old desired to see and to hear, but were not so highly favoured. We especially praise thee for the truths revealed concerning Jesus Christ the Son of thy love—that he exchanged the abodes of bliss for this scene of wretchedness and woe—that he was despised and rejected of men, a man of sorrows and acquainted with grief—that at length he expired amidst the agonies of a cross, and was brought down to the dust of death—that he burst asunder the barriers of the tomb and ascended to the throne of his kingdom—that he ever liveth to make intercession for us, and that unto them that look for him he will appear the second time without sin unto salvation. May it be given to us in behalf of Christ to believe in his name, to believe with the heart unto righteousness, and to believe to the saving of our souls. May we consider him who endured such contradiction of sinners against himself, lest at any time we be weary and faint in our minds. Whilst we are look-

ing unto Jesus the author and finisher of our faith, who, for the joy set before him, endured the cross, despising the shame, and is now set down on the right hand of the Majesty on high, may we be looking for the mercy of the Lord Jesus Christ unto eternal life. And seeing there is in him sufficiency for all our necessities, to make us holy in time and blessed for ever, out of his fulness may all we receive grace sufficient for us, to pardon our sins and to subdue our iniquities, to justify our persons and to sanctify our souls, and to complete in our hearts and lives that holy spiritual change which alone can qualify us for associating with the spirits of just men made perfect, and without which no man shall see the Lord.

O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart. Let not the rod of the wicked rest upon the lot of the righteous. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. We pray for the sons and daughters of tribulation, a numerous family throughout the world. Thou knowest where the wound bleeds and the burden presses hard, thou canst effectually minister to the mind diseased when men prove mi-

erable comforters, and thou canst command deliverance when earthly physicians prove physicians of no value. The spirit of a man may sustain his infirmity, but a wounded spirit, who can bear? We entreat thee, therefore, graciously to interpose, to pluck from the afflicted spirit its hidden sorrow, and to breathe into it unutterable peace. In all our distresses may we be led to the true fountain of consolation; may the storms and tempests of this waste howling wilderness, drive us to him who is a hiding place from the wind and a covert from the tempest; and may the tribulations of life endear to us the peace of God which passeth all understanding.

We thank thee, O Lord, that thou hast brought us to the close of another day in such comfortable circumstances of body and of mind. This morning's sun arose on multitudes who are now sleeping the sleep of death, but we are here before thee, the monuments of thy sparing goodness. May the lapse of every day put us in mind that to us also the night cometh when no man can work, and may the approach of natural sleep remind us of the sleep of death, to which it bears so close a resemblance. May he that keepeth Israel, and neither slumbers nor sleeps, watch around our couches and

our habitation this night, and whether we wake or sleep, may we be still with him. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Now unto God and our Father, be glory for ever and ever. AMEN.

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## PRAYER FOR WEDNESDAY MORNING.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night. We would this morning surround the domestic altar with the high praises of God in our mouths, and would say of him, that he is our rock and our fortress, our refuge, our high tower, and our deliverer. Under thy protection, heavenly father, we are not afraid of the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. No evil befalleth us, neither doth any plague come nigh our dwelling. For thou givest thine angels charge over us to keep us in all our ways.

Thou, Lord, hast laid upon us all the obligations of thy law and the endearments of thy love, to constrain us to obedience, but alas! we have trampled on thine authority and turned thy grace into purposes of wickedness. We have lived to ourselves more than unto thee the author of all our mercies, and have followed the dictates of our own evil hearts rather than the declarations of thy will which is the rule of all righteousness and in compliance with which there is the greatest reward. O how have we disbelieved thy truths! disobeyed thy commands! disregarded alike the thunders of Sinai and the smiles of Zion! resisted and opposed the efforts of that arm which was lifted up to save us, and have set at nought all thy gracious methods of dealing with us, of reclaiming us from the evil of our ways and bringing us over entirely to thyself! Look not, we beseech thee, on the sin of our nature nor the sins of our hearts and lives, which are more than we can remember and greater than we can express, which make us seem vile even in our own eyes, and so highly guilty before thy holy Majesty, that it is only because thou hast not forgotten to be gracious that we are still in the land of the living and in the place of hope. Behold us in

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mercy through the merits and mediation of thy Son our Saviour, who did no sin, and who was manifested to take away our sins, by whom we have access to the Majesty on high, and are encouraged to come boldly to the throne of grace, that we may obtain mercy to pardon and find grace to help us in every time of need. For his sake be merciful to our unrighteousness, our sins and our iniquities do thou remember no more. And bless us with experiences of thy returning favour. May we taste and see that thou art gracious. Cause us to rejoice with thy chosen, and to triumph with thine inheritance.

We live in a world of trials and of changes. Here we have no continuing city, and no fixed place of abode. Vicissitude and decay are stamped on every thing around us. May we be therefore looking for a city that hath foundations, whose builder and maker is God. Powerfully attracted by the beauties of that land which is afar off, and deeply affected by the many trials and temptations, griefs and disappointments which every day interrupt our peace and wound our happiness in this passing world, we would not live alway, but would even feel joyful at the prospect of one day striking off our fetters of mortality, and of having these

vile bodies changed and fashioned like the glorious body of the Saviour, by the mighty working whereby he is able to subdue all things unto himself. In the exercise of that faith which is the substance of things hoped for and the evidence of things not seen, may we be keeping our eye steadily fixed on the golden pinnacles of the New Jerusalem, that they may be our guiding stars through the darkness of the wilderness, and like the pillar of cloud by day and of fire by night, they may conduct us in safety to the promised land. Having our faces ever directed towards Zion, may the pains and miseries of this short-lived existence be lost and forgotten in the joyful anticipation of the glory which is to be revealed at the resurrection of the just.

Send, O Lord, the Gospel where it is not, and bless it where its joyful sound is already heard. Be gracious to our friends, reward our benefactors, and forgive our enemies. Visit the habitations of disease and of sorrow, and may the views of the sufferers be withdrawn from objects of distress to objects of comfort; may the true sources of consolation be fully disclosed to their minds, and may the feelings of grief which agitate their spirits give place to a joy that is unspeakable and full of glory. May the dying

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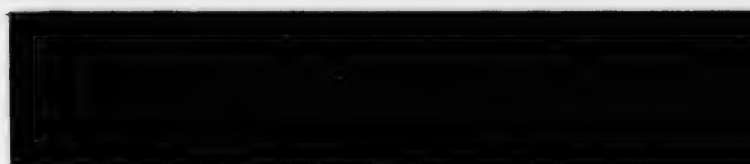
be prepared for the great and solemn change that awaits us all.—And now that thou hast renewed our lives and thy mercies on this morning of a new day, help us, good Lord, to renew our desires, resolutions, and endeavours to live in the obedience of thy holy will, and to the honour of thy blessed name. O restrain us from the evils and follies into which we are prone to fall, and quicken us to the duties which we are averse to perform. And the very God of peace sanctify us wholly, and we pray God our whole spirits and souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ, to whom be praise, and honour, and glory everlasting. AMEN.

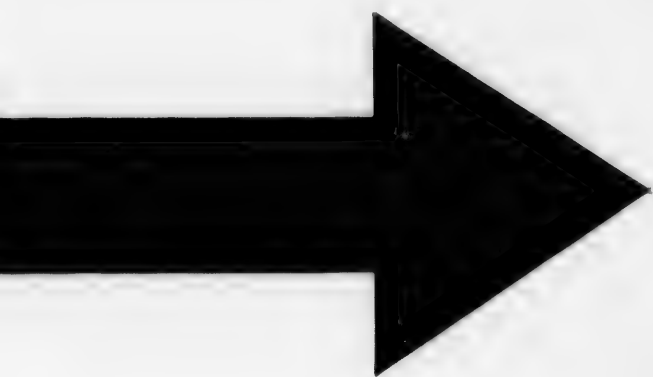
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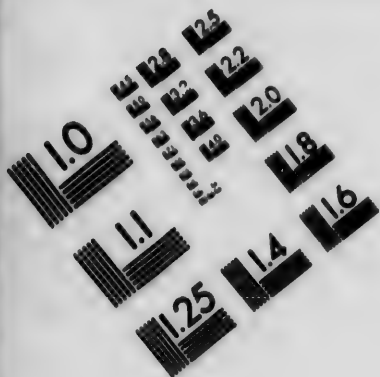
PRAYER FOR WEDNESDAY EVENING.

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Holy, Holy, Holy, Lord God Almighty! Just and true art thou in all thy ways, O thou King of saints. Who would not fear thee and glorify thy name, for thou only art holy. The angels who excel in strength, who do thy commandments, hearkening to the voice of thy word, veil their faces with their wings in thy presence, cast their crowns before the throne in token of the profound-







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est reverence, and cease not day nor night to celebrate thy praise. Thou wilt be sanctified of all them that come nigh unto thee, and art to be had in continual reverence of all who are about thee. Be pleased to sanctify our hearts by thy grace, that we may sanctify thee the Lord in our hearts. Enable us to draw near unto thee with such dispositions of mind as may warrant us to hope that thou wilt draw nigh unto us, and so to pour out our hearts before thee that thou mayest in gracious condescension pour down thy blessings and favours upon us. We have thine own declaration to encourage us in our approaches to thy throne of mercy, if we approach in the spirit of sincere repentance and true humility. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. We would desire, therefore, to come unto thee this evening with broken and contrite spirits, deprecating deserved wrath, and imploring unmerited mercy. O may thy great mercy overlook all our imperfections and sins, and as thou hast made us in some measure sensible of our duty, and of our in-

ability to perform it as we ought, may thy good Spirit help our infirmities, and may he take of the things of Christ and shew them to our souls. May the spirit of glory and of God rest upon us. Sanctify us through thy truth, thy word is truth. May Christ be formed in our hearts the hope of glory, and be made of thee unto us wisdom and righteousness, sanctification, and redemption. May we receive him freely and fully in all his characters and relations, as our prophet to instruct us in thy will, as our priest to atone for our guilt and to intercede with thee in our behalf, and as our king to rule in us and over us, restraining and conquering all his and our enemies. Our hearts are naturally impure; do thou for Christ's sake create within us the clean heart, Lord renew the right spirit. Our wills are powerfully opposed to the demands of thy word; do thou slay the enmity by the agency of his cross, and lead captive every active principle in our bosoms. Our affections are debased and grovelling in their objects; do thou give them a spiritual and heavenly direction, that we may henceforth set them on the things which are above where Christ sitteth at thy right hand. Our past lives have been marked by repeated acts of rebellion and wickedness,



and we are daily offending thee in thought, word, and deed ; do thou enable us for the time to come by a patient continuance in well doing to seek for glory, honour, and immortality, and to make our light so shine before men that they seeing our good works, may glorify thee our father who art in heaven. What is dark in us, do thou enlighten ; what is weak, do thou raise and support ; what is amiss, do thou correct and reform ; what is wanting, do thou supply. Make all grace to abound towards us, that we always having sufficiency in all things, may abound in every good word and work. Supply all our need according to thy riches in glory by Christ Jesus.

In the benevolent spirit of that religion which we profess, we would pray for all men, and as thou makest thy sun to shine on the evil and on the good, and thy rain to descend on the just and on the unjust, so we desire to do good even to the unthankful and the unkind, and to pray for those who pray not for themselves, who are neither at peace with thee, nor with their own consciences, nor with their fellow creatures around them. May they know in this their day the things that belong to their peace, ere they be forever hid from their eyes. And grant that those who know the grace of God in

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truth may be filled with all peace and joy in believing, that they may abound in hope through the power of the Holy Ghost.

By the good hand of God upon us, we continue to this present moment. Adored be that providence which hath watched over us during the day, and allowed no evil accident to befall us. To the same guardian providence we commit ourselves during the night. May we have the sleep which is the privilege of thy beloved. May our dreams be devout. May our waking thoughts be of thee. With our souls may we desire thee in the night, with our spirits within us may we seek thee early, and wait for the Lord more than they that watch for the morning. And may the peace of God which passeth all understanding, keep our hearts and minds through Christ Jesus. AMEN.

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PRAYER FOR THURSDAY MORNING.

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WE will extol thee, our God, O King. Every day will we bless thee, and we will praise thy name for ever and ever. Thou art our God and we will bless thee; thou wert our fathers' God and we will highly exalt thee; thou art the God and father

of our Lord Jesus Christ and we will magnify thy name together. We rejoice in the amiable and peaceful characters in which thou art revealed to us in the Gospel of thy Son—that thou art not now seated upon Mount Sinai surrounded with blackness, darkness, and tempest, but amid the milder glories of Mount Zion, and on a throne gilded by the bright beams of benignity and love. It is our peculiar privilege that we are not called to approach a being whose love is questionable, and whose willingness to hear and answer our requests is a subject of dark uncertainty and doubt, but that we are invited to draw near to one whose love is above all suspicion, and whose willingness to lend a gracious ear to the voice of our petitions is attested not only by his own explicit declarations, but also by his toils and sorrows, his tears and agonies and cries. Who is a God like unto thee, pardoning iniquity, transgression, and sin—not willing that any should perish, but that all should come to repentance—and in Christ Jesus reconciling a guilty world to thyself? Behold a family of guilty perishing creatures now bending before thee, and deeply sensible of their obligations to thy long suffering patience. Though we were born in sin and brought forth in in-

iniquity—though to our original guilt we have added innumerable actual transgressions—though we have rushed upon the thick bosses of thy buckler like the horse into the battle—and though we have exposed ourselves to thy vengeance who art a consuming fire to the workers of iniquity, yet thou hast not laid justice to the line nor equity to the plummet, neither hast thou whet thy glittering sword, nor has thine hand laid hold on judgment, else we would long since have had our portion with hypocrites and unbelievers in that place where thou wilt be favourable no more. O suffer us not to despise the riches of thy goodness and forbearance and long suffering, to render of none effect that goodness of thine which leadeth to repentance, and in obstinate impenitence to treasure up to ourselves wrath against the day of wrath! May our hearts be opened to the persuasive eloquence of that message which comes from heaven, to the melting influence of that compassion which is divine; and instead of resisting the convictions of the Spirit, may we yield to their saving operation, if by any means we may be convinced of sin, and sorrow after a godly sort, and have our fruit unto holiness that the end may be everlasting life. May the spell be broken by which the world

has long held us captive. May we account no conquest so truly noble as a conquest over ourselves. May we regard no honour so worthy of pursuit as the honour of being enrolled among the excellent ones of the earth and the denizens of heaven. May the whole powers of our souls be consecrated to thy service. May the whole desires of our hearts be towards thee and towards the remembrance of thy name. May the whole actions of our lives have the advancement of thy glory for their grand and ultimate object. Thus may the love of Christ constrain us to live no longer unto ourselves, but unto him who died for us and rose again. Thus may the grace of God which bringeth salvation teach us effectually that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Accept, O Lord, of our collected offerings of thanksgiving and praise, this morning, for the protection thou hast afforded us during the past night, for the health of body and soundness of mind

with which thou art continuing to bless us. All our well-springs of hope and comfort are from thee, and even in our sleeping hours, when we have no thought and no care for ourselves, thou watchest over us with more than a parent's solicitude, and every morning that dawns brings along with it new occasions of wonder, love, and praise. We are fearfully and wonderfully made, and we are no less fearfully and wonderfully preserved.

Lord pity the case of those to whom wearisome days and nights are appointed, who say in the evening, Would to God it were morning! and in the morning, Would to God it were evening! Wherever it hath pleased thee to remove from declining years their staff and comfort, may it be to shelter them by thy immediate and peculiar care, and wherever it hath appeared meet unto thee to take from weak and inexperienced youth their stay and counsellor, may it be that thou thyself mayest be their protector and their guide. Direct thine erring children in the paths which they ought to pursue, and shield the defenceless and the feeble by thy almighty power from all the fearful and diversified evils which may befall them in the world.

In particular, O God, we pray that the souls of us thy creatures now before thee,

may be precious in thy sight—that whatever may be our lot in journeying through this fleeting, uncertain, and trying state, thou wouldst enable us, though faint, still to pursue, and though tempted on every side to forsake the path of duty, still to hold fast the profession of our faith without wavering, so that when our wanderings are closed and our probation ended, we may give in our account with joy, and when he who is our life shall appear, we also may appear with him in glory. The Lord preserve our going out and our coming in, from this time forth, and even for ever more. AMEN.

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PRAYER FOR THURSDAY EVENING.

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WE thank thee, O Father, Lord of heaven and of earth, for all thy great, unutterable, and inconceivable goodness to us and to all men. We are thine by the strongest and most endearing ties—created by thy power, preserved by thy care, and redeemed by thy grace. To thee we are indebted for those noble powers and capacities by which we are distinguished, and are therefore bound in justice to consecrate them to thy service. To thee we are indebted for those tender mercies with which every day of our lives has



been crowned, and therefore we are bound to testify our gratitude by devoting our prolonged existence to thy glory. Forbid, above all, that we should ever cease to recollect and to feel the force of those ties which have been formed by redeeming love. When we reflect on the dignity and independence of him who came in thy great name to save us, on the depths of that abasement and the greatness of those sufferings to which he willingly submitted, on the degradation and wretchedness of those who were the objects of his love, and on the generous design which his obedience unto death was intended to accomplish, may the flame of genuine affection to this best of benefactors be enkindled in our bosoms, and manifest its animating influence by leading us to lives of activity and zeal in the cause of God and truth. May the language of our hearts be, O Lord, truly we are thy servants, we are thy servants, thou hast loosed our bonds. We are not our own, we are bought with a price; therefore will we glorify thee in our bodies and spirits which are thine. Pointing to the cross of Jesus, we would say, By this the world is crucified unto us and we unto the world. Him, having not seen, we love; and in him, though now we see him not, yet believing, we

rejoice with a joy unspeakable and full of glory.

We acknowledge that in ourselves we are weak and erring creatures, that we are surrounded by spiritual enemies whose temptations are numerous and powerful, and that without aid superior to our own our best resolutions must prove as the morning cloud and early dew which goeth away. But we rejoice that we are not sent a warfare on our own charges, that our sufficiency is of thee, and that through Christ strengthening us, we can do all things. May we, therefore, take unto ourselves the whole armour of God, and under the banners of the Captain of Salvation go forth to the combat and successfully wrestle against principalities and powers and the rulers of the darkness of this world, and against spiritual wickedness in high places, not quitting the field of conflict till the shout of victory is heard and the last enemy is destroyed.

Be a very present help, O Lord, in the time of trouble to all who call upon thee in truth. Restore to the use of reason those who have been deprived of that invaluable blessing, and may it never be said of us who enjoy it that madness is in our hearts while we live. Appoint unto such as mourn in Zion, beauty for ashes,

the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Let Israel rejoice in him that made him, and let the children of Zion be joyful in their king. May Satan's kingdom be seen falling as lightning from heaven, and the kingdom of our Lord and of his Christ rising on its ruins.

May our songs of praise, this evening, ascend before thee in sweet memorial, perfumed with the incense of the Redeemer's sacrifice. All thy ways towards us have been in mercy and in truth. Pardon the sins by which we have offended thee this day. We trust we need not be afraid to ask thy blessing to succeed any of its engagements, and to cherish the hope of thy continued favour. With humble confidence we commit our bodies and spirits into thy hands this night, as into the hands of a faithful creator. Our prayers are before thee. We present them not in our own name, for we are unworthy, but in the name of him whom thou hearest always, for whom we will ever praise thee, and to whom with thee the Father and the Holy Ghost, one living and true God, be honour and glory everlasting. **AMEN.**

## PRAYER FOR FRIDAY MORNING.

Thou art great, O Lord, and greatly to be feared above all gods. From the rising of the sun to the going down of the same, thy name is to be magnified. Thou art the great being by whom all things were at first created, and on whom they continually depend for their preservation and support. Thine is the kingdom of universal nature ; thine is the fulness of Almighty power ; thine is the glory of infinite perfection. Thy judgment is unsearchable, thy wisdom is infinite, thy ways are past finding out ; and though clouds and darkness are sometimes round about thy throne, yet mercy and truth ever go before thy face. May our hearts be filled with a becoming zeal for the honour of thy name. May we ever be enabled and disposed to entertain worthy apprehensions of thy nature and will. May thy word be the constant rule of all our thoughts, and words, and actions. We are strangers in the earth ; hide not thy commandments from us. Thy testimonies we will choose as our heritage forever ; may they be the rejoicing of our heart ; and making them our meditation by night and our practice by day, may we be as trees planted by the river

of water, which yield their fruit in their season, and whose leaves are ever green. May thy good spirit work in us effectually to think and to speak, to will and to do, those things which are pleasing in thy sight. Not our will, but thine, O Lord, be done in us and by us forever.

We would trust in the Lord forever, for in the Lord Jehovah is everlasting strength. Our fathers hoped in thee, and were delivered; they trusted in thee, and were not put to confusion; and thou hast encouraged us their succeeding race to put our confidence in thee by the numerous proofs which thou hast given of thy condescension and love to the children of men. From past experiences of thy lovingkindness we derive encouragement to solicit and to expect renewed manifestations of thy regard. We would remember all the way in which thou hast led us through this wilderness, our escapes from dangers, our support in trials, and the comforts with which we have been loaded in every stage of our lives. Thy goodness began with our existence, and through each revolving period of our lives thou hast accompanied us with the tenderest expressions of a father's love. We would cast all our care upon thee, knowing that thou carest for us. We would be careful for nothing, but

in every thing by prayer and supplication would make our requests known unto thee, and from all the engagements of life we would, like thy servant David of old, return and bless our household. In every thing we desire to give thanks, knowing that this is good and acceptable in thy sight, and that every creature of thine is good and nothing to be refused if received with thanksgiving, for it is sanctified by the word of God and by prayer. May we be zealously affected always in a good thing; not slothful in business, fervent in spirit, serving the Lord; and esteeming it as our meat and drink to do the will of our heavenly father. Whether, therefore, we eat or drink, or whatsoever we do, may we do all to the glory of God.

Lord be gracious unto us as a family, and cause us to experience that blessedness which dwelleth in the house of the righteous. May each member of this family be a member of the family of heaven; no longer a stranger and foreigner, but a fellow citizen with the saints and of the household of God. May our friends be the objects of thy peculiar regard, and may our relations be related to thee by the ties of love and of new obedience. We would desire to cherish the genuine spirit of the Gospel which

will lead us to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us. We would put on as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, even as thou for Christ's sake forgivest us. We pray for the poor that they may be rich in faith and heirs of a heavenly kingdom. We pray for the rich, that they may be poor in spirit, not trusting in uncertain riches, but in the living God, who giveth them all things richly to enjoy. We pray for the sick, that thou wouldst heal their diseases and their pains, and forgive all their sins. We pray for the dying, that their souls may be saved in the day of the Lord.

We utter the abundance of our gratitude to thee, this morning, because thou hast brought us through the dangers of another night to see the light and experience the comforts of a new day. We thank thee for the refreshing sleep we have enjoyed, for the continued use and exercise of our reasoning powers, and for all the blessings of this life. We are less than the least of all thy mercies, and yet thou art daily making us the objects of the greatest and the best. Enable us



in all our ways to acknowledge thee, and do thou direct our paths. Oh that our ways were directed to keep thy statutes! Then shall we not be ashamed when we have respect unto all thy commandments. Go with us wherever we go; dwell with us wherever we dwell; may this God be our God for ever and ever, and our guide even unto death: To the praise of the glory of thy grace wherein thou makest us accepted in the Beloved, AMEN.

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PRAYER FOR FRIDAY EVENING.

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O COME, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture and the sheep of his hand. We will sing unto the Lord, we will bless his name; we will shew forth his salvation from day to day. We desire to meet thee, our God, in thine own appointed way, to fall down and worship at thy footstool, in the name and through the mediation of thy Son our blessed Saviour, who did no sin, but was manifested to take away our sin, by the faith of whom we have boldness and access with confidence into the holiest of all. In ourselves we are unworthy to come into thy sacred presence. Our best services

are mingled with many imperfections, and are wholly unfit to be beheld with complacency by a God of infinite purity and holiness. But through him in whom thou art ever well pleased, thou seest no iniquity in Jacob and no perverseness in Israel. And though we must acknowledge that we have sinned with our fathers, that we have committed iniquity and have done wickedly, yet we know and are assured that thou passest by the transgressions of the remnant of thy heritage, and that if we confess our sins thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Thou, Lord, art well pleased for thy righteousness sake, and every one who truly believes in Jesus, may say with confidence, In the Lord have I righteousness: for this is the name whereby he is called, The Lord our Righteousness. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. And seeing, O God, that thine ear is not heavy that it cannot hear, nor thine hand shortened that it cannot save, we pray thee, at this time, to give ear to our supplications, in thy faithfulness to answer us and in thy righteousness. Let our prayer be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice.

O take away the hard and stony heart out of our flesh, and give us hearts of flesh—hearts penetrated with a deep conviction of the exceeding sinfulness of sin and alive to the excellence, the necessity, and the beauty of holiness. Implant such principles of grace and holiness in our hearts as may dispose us henceforth to hate all iniquity and every false way, and put thy Spirit within us, inclining us to walk in thy statutes and to keep thy commandments to do them. Bless each one of us in turning us away from our iniquities, and in giving us grace to repent and to amend our lives according to thy word. And we pray that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him: The eyes of our understanding being enlightened; that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. For this cause we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole

family in heaven and earth is named;  
That he would grant us, according to the  
riches of his glory, to be strengthened  
with might by his Spirit in the inner  
man; That Christ may dwell in our  
hearts by faith; that we being rooted  
and grounded in love, may be able to  
comprehend with all saints, what is the  
breadth, and length, and depth, and  
height; And to know the love of Christ  
which passeth knowledge, that we might  
be filled with all the fulness of God.

May all the ends of the earth see the  
salvation of our God. Cast down ima-  
ginations and every high thing that ex-  
alteth itself against the knowledge of  
God; may the crooked places be made  
straight, and the rough places smooth,  
and the Lord alone exalted in the earth.  
May thy Spirit thus rule in every heart,  
and may every tongue confess that Jesus  
Christ is Lord to the glory of thee the  
Father.

Let thine eyes, O Lord, be ever upon  
the righteous, and thine ears open to  
their cry, and deliver them out of all  
their troubles. Keep all their bones that  
not one of them may be broken. When  
the poor and needy seek water and there  
is none and their tongues fail them for  
thirst, do thou the Lord hear them, O  
God of Jacob forsake them not. Let

none of them that trust in thee be desolate: Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation, In the day when we cried unto thee, thou answeredst us, and strengthenedst us with strength in our souls. While we live we will praise the Lord: we will sing praises unto our God while we have any being. Praise ye him, all his angels; praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Kings of the earth and all people; princes and all judges of the earth: Both young men and maidens; old men and children: Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven. O spread thy covering wings around us, and in the secret of thy tabernacle do thou hide us, that no evil may befall us, nor any plague come nigh the place of our abode. May the angel of the Lord encamp round about us and deliver us. Cause us to hear thy lovingkindness in the morning; for in thee do we trust: cause us to know the way wherein we should walk; for we lift up our souls unto thee. Teach us to

do thy will ; for thou art our God : thy spirit is good ; lead us into the land of uprightness. Now, unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. AMEN.

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PRAYER FOR SATURDAY MORNING.

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Who is like unto the Lord our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven and in the earth ! Lord, what is man, that thou takest knowledge of him ! or the son of man, that thou makest account of him ! We stand at an infinite distance from thee. Thou art the creator ; we are the creatures of thy hand. Thou art a being of infinite perfections ; we are weak erring mortals. Thou inhabitest the highest heavens ; we dwell in this lower world. But not only are we thus far removed from thee by nature. Our iniquities have widened the distance to an inconceivable degree. Every feature of excellence, every lineament of beauty is effaced from our nature. Thou hast nourished and brought us up as chil-

dren, but we have rebelled against thee, and there is now nothing about us but pollution to excite aversion, but acts of disobedience to call for vengeance. We would be humbled in the dust under an overwhelming sense of our aggravated offences. We would cry for mercy in the spirit and tone of those who are conscious that they deserve it not. We would cast ourselves wholly on the compassion of heaven. Have mercy upon us, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out our transgressions. For we acknowledge our transgressions; and our sin is ever before us. We see it to be indeed exceeding sinful. We regard it as that abominable thing which thou hatest, which is opposed to all the perfections of thy nature and all the designs of thy love, which banished our first parents from paradise and introduced death into the world and all our woe, which brought our Saviour from heaven to earth—from a throne to a cross, and which exposes immortal beings to endless misery. Convince us more and more of the depth, extent, and malignity of that disease which hath infected our whole system. Give us a discovery of the excellence and suitableness of the remedy which thou hast provided. Enable



us by a true and living faith to look unto Jesus as lifted up on the cross, for the recovery and salvation of a diseased and a dying world. We will take with us words, and come unto thee saying, Take away all iniquity, heal our backslidings, receive us graciously, and love us freely. May our understandings be enlightened to discern the reality, extent, and excellence of invisible and heavenly objects. May our wills be powerfully constrained by the animating motives which the gospel presents. May our affections be raised above the mean and transient objects of sense and placed on the grand and interesting realities of an eternal state. May our whole conduct in the world proclaim in language too plain to be misunderstood and too impressive to be disregarded, that we are no longer darkness but light in the Lord, no longer the slaves of sin but the servants of righteousness, no longer obnoxious to eternal death but heirs of that kingdom which cannot be moved. May a principle of new and spiritual life be formed in our souls; may a new direction be given to all our sentiments, and feelings, and pursuits; may a glow of celestial ardour animate our breasts; and created again in Christ Jesus unto good works, may all old things in us be done away, and all things become new.

May the voice of rejoicing and salvation be heard in our dwelling. May we be numbered among the families which call upon the name of the Lord. May we remember that he that provideth not for his own, and especially for those of his own household, hath denied the faith and is worse than an infidel, and whatever others do, may our resolution be that of thy servant Joshua of old, As for me and my house we will serve the Lord. Bless us in our individual and social capacity, in our basket and in our store, in our temporal concerns, but above all in our spiritual interests. Teach us to use this world as not abusing it, and so to walk before our house and before the world, that men may take knowledge of us that we have been with Jesus. On every talent which we possess may these words be inscribed in legible characters, **HOLINESS TO THE LORD.** With the enjoyment of the gift may we ever mingle the pleasing emotion of gratitude to the giver, and esteem the comforts of life as only valuable when sweetened by an approving conscience and a sense of divine favour and love. May we be helpers of each other's faith and joy, live together as heirs of the grace of life, and in that solemn hour when the most sacred connexions are burst asunder, may we be

animated by the hope of a resurrection to that life in which a pure benevolence shall expand every bosom, perfect love shall dictate the performance of every duty, and no failings or imperfections among the blest society shall ever interrupt the full exercise of Christian affection.

We would include in our intercessions all the human family, and more especially those connected with us by relationship or friendship, absent as well as present. Visit with thy favour the fatherless and the widow in their affliction. Strengthen the weak on their beds of languishing, and say unto those who in their anxiety for the recovery of their bodily health are too apt to forget the care of the soul, Be of good cheer; thy sins are forgiven thee. Unto thee belong the issues from death. We therefore commend unto thee those of thy servants who are hovering on the confines of both worlds, praying thee to grant them a safe and easy passage from this scene of mortality and sin, and a joyful introduction into the blissful regions that lie beyond the grave.

Thou hast put a new song into our mouths, even praise unto our God. For thou might'st have made our sleep our death, our beds our graves, and our awa-

kening to have been in the world of spirits. But adored be thy sparing goodness which permits us day after day to awake in comfort and lie down in peace, and which keeps the flame of life alive and glowing. Adored be thy long-suffering patience which yet waits to be gracious, and which still presses on us the tender expostulations of thy word, and beseeches us to be reconciled unto thee. May we no longer turn away from him who speaketh from heaven, but give the more earnest heed to the things which we daily hear, lest at any time we let them slip. And now unto him who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

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PRAYER FOR SATURDAY EVENING.

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WE desire, O Lord, to approach thee, this evening, with all that humility and reverence which greatness like thine should inspire in minds like ours. We acknowledge and adore thee as our Creator, Preserver, and Redeemer, and whilst we tremble at the thought of thy

holiness and majesty, we are encouraged to draw near to thee with confidence and hope as children to a father able and willing to help us. We desire to approach thee with feelings of deep contrition for those sins with which we are daily and hourly chargeable, and which render us justly the objects of displeasure to thee and of abhorrence to ourselves. We desire to approach thee with emotions of lively gratitude for those precious blessings which are daily and hourly dropping upon us from thy gracious hand, and of which we are the unworthy objects. We desire to approach thee, also, with holy purposes and resolutions for the time to come, and imploring the aids of thy grace and spirit to enable us to carry into active life the professions and vows which we now make in thy sacred presence. Lord, thou who knowest all things, knowest how much we stand in awe of thy perfections, how deeply we lament our own grievous backslidings, how sincerely we desire to love and how firmly we are resolved to serve thee. We have heard of thee by the hearing of the ear, but now our eyes see thee, wherefore we abhor ourselves and repent in dust and ashes. Our covenant with sin and with death we forever disannul, and as we have done iniquity we will do so no more.

We pray, Lord, that the great purposes of the Saviour's death may be accomplished in regard to us. May we be saved by him from sin in its present guilt and power; may we obtain peace with thee our justly offended sovereign through the blood of his cross; and at last, when our warfare shall be accomplished and our labours on earth shall terminate, may we be raised to a participation of that happiness which was the purchase of his pains, which is perfect in its own nature, and which lasts for ever and ever. For this end, enable us, we beseech thee, to exercise and put forth that act of faith which thou requirest as the instrument by which alone we can appropriate the blessings of the Saviour's purchase, and feel ourselves warranted to rely on thy faithfulness and love. Fulfil in us all the good pleasure of thy goodness and the work of faith with power. May we be Christians not in name and profession only, but in deed and in truth, Christians upon principle, Christians in conscience, Christians in heart. May we be living among men as the redeemed of the Lord, dwelling on earth as citizens of heaven, breathing the air of paradise while surrounded with the mists and darkness of this sublunary state.

Help us to walk circumspectly, not as fools but as wise, carefully redeeming the time which we have lost, and conscientiously improving all those seasons and means of grace with which we are so liberally favoured. While we are on earth grant us all things needful and convenient for our pilgrimage state. Give us neither poverty nor riches, feed us with food convenient for us. Whatever we have of this world's goods may it be enhanced to us by the blessing of thee our heavenly father, and sanctified by the unreserved dedication thereof to thy glory, who art the gracious giver of all good. Whatever we want of the possessions of time, leave us not destitute of the graces of the holy Spirit, and of an interest in thy loving-kindness which is better than life. Enable us to pass the time of our sojourning here in fear. Suffer not our hearts to be hardened by prosperity or distracted by many sorrows. But grant that all the dispensations of thy providence, whether joyous or painful, may be so sanctified to us as that thy name may have all the praise and our souls the comfort in the hour of death and in the great day when Christ shall appear to be glorified in his saints and admired of all them that believe.

We desire to enlarge our hearts in good will to our brethren of mankind, and to



unite our supplications at thy throne for one another and for all men. God bless our friends. Inspire us with forgiving dispositions towards our enemies; and may every one that hath done an injury to others, confess and forsake his error. Bend thine ear to the prayers of the destitute and the groans of the unhappy. May those who are in affliction, personal or relative, be comforted of thee, and may the fruit of their trials be to take away sin. May the youth of our land rise up a seed to serve thee who shall be counted for a generation, and when those that look out at the windows are darkened, and the strong men bow themselves, may the intellectual eye be bright with the lustre of heaven, and may the inner man be renewed day by day.

O righteous father! favourably regard us, we entreat thee, as a family. May we at the head of this household be examples to those around us of every thing excellent and praiseworthy; may every member of the family, present or absent, be a member of the true church, the head whereof is in heaven; and may those who are employed in our service discharge their duty not with eye-service as men-pleasers, but in singleness of heart as to the Lord and not unto man.

We thank thee, O father, that thou hast

brought us in safety and in peace to the close not only of another day, but of another week, and we pray that at evening-time it may be light. We bless thee for the prospect of the coming Sabbath. Give us the preparation of the heart and the answer of a good conscience : Quick-en and elevate our souls, which are cold, and dark, and earthly. Lord, increase our faith ; heal all our diseases ; forgive all our iniquities ; redress all our grievances. May we sing in the heights of Zion, and return joyful and glad of heart for all the mercy and all the truth which thou hast shewn us. Take us under thy protection during the night. May we sleep secure under the shadow of the wings of the Almighty, and when we awake may we have reason to say with thy servant of old, Surely the Lord is in this place, though we knew it not. How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven. Bless that portion of thy church with which we are more immediately connected, and may the solemn engagements of the sanctuary of which we have so near a prospect, tend by thy gracious influence to fit and prepare us and our fellow-worshippers for the purer and more exalted services of the temple that is above. In this glorious hope we now

leave the throne of grace, ascribing blessing and honour and glory and power unto him that sitteth upon the throne and unto the Lamb for ever and ever. AMEN.

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### PART III.



## SUNDAY SCHOOL PRAYERS.

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### PRAYER AT THE OPENING OF THE SCHOOL.

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THE heavens declare the glory of God and the firmament sheweth his handy-work. Day unto day utters speech and night unto night sheweth knowledge. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and god-head. We rejoice that whilst thou, O Lord, hast given commission to all thy works to declare their Maker, and art addressing us at once by the voice of creation and the varying events of providence, thou art also instructing us by the still small voice of conscience, and by the more sure word of prophecy whereunto we do well to take heed, as unto a light shining in a dark place until the day dawn and the day star arise in our hearts. We bless and praise thee that whilst the light of heaven reveals to our eyes thine existence, the sun of righteousness discloses to us

thy nature and attributes, the relations in which we stand to thee, and the mode of our acceptance which thou thyself hast appointed. Our eyes behold our teachers. Our ears hear the joyful sound of salvation, and thou hast promised thy Holy Spirit to be our comforter, our sanctifier, and our guide. Thou art giving us line upon line, and precept upon precept, here a little and there a little. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. But sweeter far is the knowledge of salvation by the remission of sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sat in darkness and in the shadow of death, to guide our feet into the way of peace. O thou who didst at first command the light to shine out of darkness, shine into our hearts to give us the light of the knowledge of thy glory as it shines in the face of Jesus Christ. O thou who openest and no man shutteth, open our ears to discipline, our understandings that they may understand the Scriptures, and our hearts that we may receive with meekness the engrafted word which is able to save our souls.

We thank thee, O Father, Lord of heaven and earth, because thou hast hid

these things from the wise and prudent, and hast revealed them unto babes; and that whilst all thy works praise thee and thy saints bless thee, out of the mouths of babes and sucklings thou hast ordained strength and perfected praise. Lord, give unto one and all of us now before thee, old as well as young, the dispositions of children, the docility of learners, and the humility of disciples, that we may receive thy word in the love of it, and that we may never fall under the reproach of those who are ever learning, but never able to come to the knowledge of the truth.

Solemnize our minds, we entreat thee, for the duties to which we are now called. Banish from the minds of these young persons, all levity, thoughtlessness, and inconsideration, extinguish every wandering and wicked desire, may they covet earnestly the best gifts, and cherish that fear of the Lord which is the beginning of wisdom. And whatsoever we do in word or deed, may we do all in the name of the Lord Jesus, giving thanks to God and the Father by him. AMEN.

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PRAYER AT THE DISMISSION OF THE SCHOOL.

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O THOU Father of lights, from whom cometh down every good and every perfect gift, we beseech thee, to accompany with the saving influences of thy Spirit, the instructions now imparted to these children, that from the least even unto the greatest of them, they may know thee the only true God and Jesus Christ whom thou hast sent. May each one of them from this time cry unto thee, My father, be thou the guide of my youth ! and as they increase in stature, may they increase also in wisdom and in favour with God and man. Preserve them from the baneful influence of those evil communications which corrupt good manners, and may they never sit in the seat of the scornful, nor walk in the counsel of the ungodly, nor stand in the way of sinners, but place their delight in the law of the Lord, and meditate thereon day and night. May they shut their ears against the teaching which causeth to err, and the enticing words of those who lie in wait to deceive. Keep them far off from the way of transgressors which is hard, and the way of the wicked which is as darkness, but may they choose for themselves the ways of wisdom, and find them



to be ways of pleasantness and paths of peace.

May we who have undertaken the important task of communicating to them religious knowledge, be ever found faithful to our trust, and though we have no reward of men and our employment has peculiar temptations to weariness and discouragement, may we find our noblest recompence and most animating principle of action in the testimony of a good conscience, and sometimes too in the pleasure of observing the seeds of knowledge, virtue, and true religion, springing up under our culture, and promising a plenteous harvest. And even though our labours of love should seem to be in vain as to any present reward, yet, like Him, who for the joy set before him, endured the cross and despised the shame, may we never lose sight of the glorious harvest in the end of the world when they who are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

We pray for the parents and guardians of the youth now before thee, that thou wouldst impress upon their minds a sense of their dread responsibility, and, watching for their souls as those who must give an account, may they be unceasing in

their efforts at home to second the labours of faithful ministers and pious teachers, by the united influence of religious instruction and holy example. And grant, Lord, that one generation may praise thy works to another, and declare thy mighty acts; that by thy blessing on the prayers, endeavours, and examples of children, parents may be excited to join themselves to thee in a perpetual covenant never to be forgotten, men who have hitherto been strangers or enemies to the truth as it is in Jesus, may be engaged to turn to the Lord, distant climes and generations yet unborn may be brought to celebrate the praises of God and of the Lamb; Of whom and to whom and through whom are all things; to whom be glory and honour, dominion and praise, world without end. AMEN.

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ANOTHER PRAYER AT THE OPENING OF THE  
SCHOOL.

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THE heavens, O Lord, are thine; they are thy throne. The earth is thine; it is thy footstool. Thine also is the great and wide sea, with every thing that passeth through the paths of the deep. We are thine; the subjects of thy government, the pensioners of thy bounty, the

monuments of thy mercy, the expectants of thy favour here and of the full enjoyment of thee in the world to come. But alas! each of us brought into the world with us a heart that is full of evil, which hath turned aside from thee like a deceitful bow, which has never been duly impressed with a sense of infinite obligations to thee, which hath never loved thee, as it ought, with supreme affection. And ah! how many disorders and diseases, both natural and moral, are incident to the infirm and tender age of the young creatures now assembled before thee! To what various hazards are both soul and body exposed through their own depravity and weakness, and through the carelessness of others! Contemplating these objects of affectionate regard, our hearts would yearn over them, our eyes would overflow with pity for their helplessness, our hands would be stretched out for their deliverance. Seeing that they are in imminent danger of being seduced by temptation to their eternal ruin, and there is a possibility that our charitable endeavours may save them from so dreadful a doom, God forbid that we should deny them that charity. May we never forget thine own solemn declaration, If thou forbear to deliver them that are drawn unto death and

those that are ready to be slain ; if thou sayest, Behold we knew it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?

We thank thee, O God, that thou hast put it into the hearts of so many Christians, at home and abroad, to feel for the best interests of the young and rising generation, and to associate together for the establishment of Sabbath Schools in which the principles of true religion may be instilled into the youthful mind. Such institutions, wherever they are and by whatever denomination of Christians they may be conducted, we would earnestly bid, God speed ! May they ever be distinguished as nurseries for heaven, in which the youth may be taught to know the Holy Scriptures which make wise unto salvation through faith in Christ Jesus, and in which they may be disciplined for eternity. Cause thy face, O Lord, to shine upon thy servants the patrons and friends of this institution, and grant that teachers and taught may be all taught of thee who alone teachest savingly and to profit. Countenance and bless our assembling together at this time, and by thy gracious assistance and direction may our humble endeavours to

advance thy glory and the good of these children be eminently successful. May we be the happy instruments in thy hand of bringing many souls unto glory; of securing in behalf of these young persons the gracious promise, I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty; and finally of presenting them before the throne of mercy, saying, with holy assurance, Behold I and the children whom thou hast given me!—Forgive, we beseech thee, our manifold sins, and accept of our imperfect and unworthy services, which we offer unto thee in the humble hope of acceptance, through the mediation of Jesus Christ our only Lord and Saviour. AMEN.

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ANOTHER PRAYER AT THE DISMISSION OF  
THE SCHOOL.

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O THOU great Parent and Protector of the human race! we desire again to draw near the footstool of thy throne, praising thee for the favour which thou hast at this time extended to us, supplicating thy mercy to pardon the sins which mingle with our best attempts to serve thee, and imploring thy blessing to accompany our reading and hearing, our

teaching and learning, so far as they have been agreeable to thy mind and will. Paul may plant, and Apollos may water, but thou alone givest the increase. Pour down thy Spirit upon our seed, and thy blessing upon our offspring, that they may grow up as willows by the water-courses, as trees the planting of the Lord in whom he may be glorified. In an especial manner we commend to thy fatherly care and protection that portion of the rising generation now before thee, in whose spiritual welfare we feel a peculiar interest. We pray not that thou wouldst take them out of the world, but that thou wouldst preserve them from the evil of it. We ask not great things for them of a worldly nature, being well assured that the time is not far distant even from the youngest of them, when it will be a matter of pure indifference whether they have been rich or poor, prosperous or unfortunate in the world, but when it will be a matter of unspeakable importance that they have been rich in faith and in good works, rich in the promises of God, in the graces of the Spirit, in the reverent wealth of the kingdom of heaven. We are not solicitous that they may be skilled in the wisdom of this world, knowing that it is foolishness with God, but that they may bring all their varied gifts

and attainments to the foot of the cross, and become fools for Christ's sake, that they may be truly wise. Whilst they are conscientious in their endeavours to discharge those tender, and delightful, and sacred obligations which they owe to the fathers of their flesh—the authors of their earthly existence, may they much rather be in subjection to the father of their spirits, and live. And may the good Shepherd of Israel, who gathers the lambs with his arms, and carries them in his bosom, keep them as the apple of his eye, and fold them to the bosom of his mercies forever.

Lord bless their parents, and all who bestow upon them the precious boon of weekly personal instruction. May they ever be enabled and disposed to exert their best endeavours by useful religious counsel, by a pious example, by necessary discipline, and by fervent prayers that the children whom thou hast consigned to their care may become ornaments to Christian society, and blessings to the world. And now may the Lord strengthen the bars of Zion's gates and bless her children within her; May he make peace in her borders and fill her with the finest of the wheat; May our sons be as plants grown up in their youth, and our daughters as corner stones pol-



ished after the similitude of a palace ;  
 And may our Lord Jesus Christ himself,  
 and God even our Father who hath loved  
 us and given us everlasting consolation  
 and good hope through grace, Comfort  
 our hearts and stablish us in every good  
 word and work. AMEN.

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ANOTHER PRAYER AT THE OPENING OF THE  
 SCHOOL.

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ETERNAL JEHOVAH ! the blessed and  
 only Potentate, the God of angels and of  
 men, the King of Kings, and Lord of  
 Lords ! We, the children of the dust,  
 prostrate ourselves in holy veneration at  
 thy footstool, adoring thee as supremely  
 possessed of every perfection that can  
 command the reverence, challenge the  
 esteem, and excite the love of thy ra-  
 tional and intelligent creation. We  
 adore thee, in an especial manner, this  
 day, as the great Lord of the Sabbath,  
 and bless thee that the Sabbath was made  
 for man, not man for the Sabbath. We  
 rejoice in the great event which this day  
 commemorates. We exult in the tri-  
 umphs of the Saviour's cross, in his re-  
 surrection from the dead, and conquest  
 over the powers of darkness. We glory  
 in the perfection of the atonement which

he offered ; in his having finished transgression and made an end of sin, and brought in an everlasting righteousness ; in his having spoiled principalities and powers and made a shew of them openly, triumphing over them in his cross. Lord lift up the light of thy countenance upon us with the light of the morning. Dispel the darkness of our understandings, and lead us into all truth. Remember us thy poor, weak, and wandering disciples in a strange land. Permit us to taste of the fruits of the land of promise, that our hearts may be refreshed and our powers invigorated, that we may go on our way rejoicing and sing in the good ways of the Lord, and that we may advance from strength to strength till we appear before thee perfect in Zion. And grant that we may so hallow thy Sabbaths here on earth that hereafter we may be admitted to the joyful celebration of the eternal Sabbath in the kingdom of heaven ; there with all the church triumphant to magnify thy glorious name, to enjoy thy love, and to sing thy praise forever.

Our Saviour hath assured us that it is lawful to do good on the Sabbath day, and it is our rejoicing that the age and country to which we belong have given birth to seminaries for imparting

religious knowledge to the young on the day which thou hast called thine own. We invoke thy benediction on these institutions so admirably fitted to extend the blessings of knowledge, virtue, and happiness throughout the world, and to save from perdition those who are perishing for lack of knowledge; who are exposed an easy prey to the devil, the world, and the flesh; who are running on, insensible of danger, in the fatal paths of folly, infamy, and ruin. May the children for whose benefit they are designed never cease to feel the force of those obligations under which they lie to those who have manifested such a disinterested concern for their spiritual improvement. Dispose them to pour out their hearts in prayer to thee, for their instructors, and for all who have been led by feelings of Christian benevolence, thus generously to provide for their good in time and in eternity. And as the best way of testifying their gratitude, may they be diligent in their attendance at these schools, turn away from all blind, false, and pernicious guides, use every exertion in their power in order to make progress in that knowledge which their Christian teachers labour to impart, provoke one another to emulation, striving to excel, and never resting satisfied with any attainments

they may make, however great and however distinguished. O suffer them not to forget that those early instructions which are now their happiness will, if neglected, prove their misery, aggravate their guilt here and increase their punishment hereafter, and that it will be better for them at last not to have known the way of righteousness, than, having known it, to turn from the holy commandment. Grant, heavenly father, that our engagements in this place, and our services in thy house, this day, may tend to our advantage in this world, and our rejoicing in the great day of thy appearing and glory. And may thy great name in all things be glorified, the cause of our Redeemer advanced, and the highest, even the immortal interests of each one of us promoted. Now to the Father, to the Son, and to the Holy Ghost, be glory as it was in the beginning, is now, and ever shall be, world without end. AMEN.

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ANOTHER PRAYER AT THE DISMISSION OF  
THE SCHOOL.

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AGAIN, O Lord, we offer up unto thee the tribute of grateful hearts, for all the kindness of thy love, which thou hast permitted us, thy disobedient children, so

largely to experience. Forgive, we entreat thee, whatever has been erroneous, or defective, or dangerous, in our communications to the young persons now before thee, and whatever has been wrong in any of our performances since we met together. Sanctify whatever portion of useful knowledge may have been imparted, that it may be effectual, by thy blessing, in preserving alike from those errors in principle and in practice which are so disgraceful to religion, so destructive of domestic peace, and so ruinous to the immortal part. May we and all who witness the growth of tender years and the early buds of sin, be incited to exercise a holy vigilance and care lest they luxuriate into folly, and so be exposed to the lightning of Divine wrath, and the root become as rottenness and the blossom go up as dust. And may it be our supreme ambition, by the right employment of those talents with which thou art pleased to entrust us, aided by thy heavenly grace, to get them transplanted into the nursery of Zion, and to behold them at last spreading forth their leaves to the sun, and expanding their blossoms to the heavens, and the fruit thereof shaking like Lebanon. In the morning may we sow the seed, and in the evening may we not withhold our hand,

for we know not whether shall prosper this or that, or whether they both shall be alike good.

Return, we beseech thee, O God of hosts, look down from heaven, and behold and visit thy vine, and the vineyard which thy right hand hath planted and the branch that thou madest strong for thyself. Bring thy sons from afar and thy daughters from the ends of the earth, and may one say, I am the Lord's; and another call himself by the name of Jacob, and another subscribe with his hand and surname himself by the name of Israel. We will give thee no rest until the Spirit be poured upon us from on high and the wilderness be a fruitful field; and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

We will now arise and go hence. May thy presence go with us. May thy Spirit be our teacher and our guide. May we depart in peace, and under deep impressions of divine things. When we ascend into the hill of the Lord and stand in his holy place, may we have our minds sprinkled from an evil conscience and our bodies washed as with pure water. And for the addition of this Sabbath to all

which we have before enjoyed, for the benefit of thy word, the ordinances of thy worship, all the means of grace and hopes of glory, to thee the Father, Son, and Holy Ghost, One living and true God, be the praise and honour and glory rendered by us and by all thine, from this time forth and for evermore. AMEN.

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ANOTHER PRAYER AT THE OPENING OF THE  
SCHOOL.

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GREAT art thou, O Lord, and greatly to be praised, thy greatness none can comprehend. Righteous art thou in all thy ways, and holy in all thy works. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Thy mercy is from everlasting to everlasting upon them that fear thee, and thy righteousness unto childrens children; To such as keep thy covenant and to those that remember thy commandments to do them. Blessed be thy name that thou hast cast our lot in a land where thou hast built habitations for thyself, where we enjoy the high privilege of attending thy solemn worship, and of being instructed in the way of salvation. We thank thee that we were early baptized into the Christian faith



and admonished of the duties of the Christian life. We account it our highest honour and most enviable distinction to be called by the sacred name of the Lord Jesus Christ, besides which there is no other name under heaven, given among men, whereby we can be saved. We deeply sympathise with those who have never enjoyed our advantages, who are strangers to their own state and character, who know nothing of a healing balm and a divine physician, and who have no hope beyond the grave. Lord save them; they perish! Stretch forth thine everlasting arms to shelter them from the storms of vengeance. Shew them their danger, and the only way of escape from the wrath to come. Cause waters to break out in the wilderness, and streams in the desert. May the parched ground become a pool, and the thirsty land springs of water. Let thy way be known upon earth, and thy saving health among all nations.

May we who enjoy the means of grace, prize and improve them aright, remembering that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us, if we neglect the great salvation, which at the first began to be spoken by the Lord, and has been confirmed unto us by them that heard him.

May we remember the fearful doom of thousands who have been exalted to heaven in respect of their Christian privileges ; and while we witness the fate of many Churches, once illustrious, planted by the Apostles, watered with the blood of the first saints and martyrs, which are now no more, and whose sun did set in darkness, may we take solemn warning, and bear the voice which says to us in accents the clearest and most impressive, Let him that thinketh he standeth, take heed lest he fall.

We have thought of thy loving-kindness, O God, in the midst of thy temple, and the desire of our hearts, this day, is, that we may see thy power and thy glory, so as we have seen thee in the sanctuary. Do good in thy good pleasure unto Zion ; may the number of her sons and daughters be daily increased ; and make thyself known in her palaces for a refuge. Our praise shall be of thee in the great congregation : We will pay our vows before them that fear thee. O do thou send help from the sanctuary, and strengthen us out of Zion. And while the youths do faint and are weary, and the young men utterly fall, may we who wait upon the Lord, renew our strength, mount up with wings as eagles, run and not be weary, walk and not faint.

Thou hast afforded us security, refreshment, and peace, during the silence and slumbers of the night ; for this we give thee praise. Thou hast opened our eyes on the light of another Sabbath ; make us truly grateful for this renewed expression of thy fatherly care. Teach us to love thy Sabbath, and to keep it holy. If others are violating its sanctity, Lord forgive them—keep us from following their evil example—and bring them to repentance for their sin. We thank thee that thou hast brought together such a goodly number of children at this time, for the purpose of receiving religious instruction, and being taught the fear of the Lord. May thy banner over them be love. Smile upon the humble endeavours of their teachers to do them good. Be with us, this day, to help us in all our sacred duties. Make us serious and devout and attentive to the whole services of religion. May the gospel be preached in simplicity and purity, and may men receive it as the word of God and the plan of their salvation. May its ministers be sincere and faithful, endued with abilities suited to their great work, that they may fitly apply themselves to the capacities and necessities of their various hearers. Send a portion of spiritual food to those for whom nothing is

provided, and let those who care for none of these things be brought to a better mind. We commit ourselves to thee. Fit and furnish us for every pious and useful undertaking. And accept of our confessions, our thanksgivings, and our prayers, for the sake of Christ; to whom, with thee, and the Holy Spirit, be all praise and glory, world without end, AMEN.

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ANOTHER PRAYER AT THE DISMISSION OF  
THE SCHOOL.

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O THOU father of all mercies and God of all grace! who turnest not our prayers from thee, nor withholdest thy grace from us, we desire to make mention of thy righteousness, even of thine only, to give thanks at the remembrance of thy holiness, to supplicate the remission of those sins which cleave to our very holiest services, and thy enriching blessing to accompany our planting and watering of this small portion of thy vineyard. God of our fathers! be the God of their succeeding race. Son of the Most High! who in the days of thy flesh didst take little children in thine arms and didst bless them, and say, Suffer little children to come unto me, and forbid

them not, for of such is the kingdom of heaven, keep thy hand, we entreat thee, about the lambs of the flock. Eternal Spirit! whose office it is to apply the benefits of the Saviour's purchase, we beseech thee, to realize in our experience, and in the experience of all who hope in thy mercy, the gracious promise which is to us and to our children, and to as many as the Lord our God shall call. We commend, O Lord, to the special charge of thy holy providence, the interesting assemblage of young immortals now in thy presence, Teach them to remember thee their Creator in the days of their youth; to remember thee who didst think on them before they were capable of thinking either of thee or of themselves—who rememberest them daily and hourly, when they are forgetting thee and themselves and all that it is most important for rational and immortal beings to remember—who supportest the very powers which they employ against thee, and who hast pledged thy faithfulness that if true to themselves and faithful to thee, thou wilt acknowledge them as thine in the presence of the holy angels and assembled worlds. O give them a new heart, and put a right spirit within them. May they know thee the God of their fathers, and seek thee early that they may

And thee. In malice may they be children, but in understanding, men. May they shun and abhor lying, and speak every one truth to his neighbour. May they guard against profane swearing, knowing that thou wilt not hold him guiltless that taketh thy name in vain. May they hate deceit, and disdain cunning and hypocrisy in every form and in every degree. Preserve them from pride, and vanity, and idleness, from the haunts of dissipation, and from every low pursuit. May they have the ornament of a meek and quiet spirit, and on their lips may the law of kindness ever dwell. May they conscientiously avail themselves of every means of instruction, and of acquiring those qualities and habits which will fit them in after life for filling the stations which thou mayest assign them with credit to themselves, satisfaction to their connexions, and usefulness to the world. Conduct them in safety through the numerous and direful train of diseases and dangers to which youth is exposed, preserve them to be ornaments to Christian society and blessings to their parents, and may they all be thine in that day when thou makest up thy jewels. When father and mother forsake them, may the Lord take them up. Be thou a father to those who never experienced a

father's love, or who have been deprived of a father's counsel and support ; and as one whom his mother comforteth, so do thou comfort those who never felt a mother's embrace, or who have been bereaved of a mother's tenderness and care.

May the superintendants and teachers of this school never fail to accompany their best exertions for the improvement of all who attend it, with earnest prayers to thee for the effectual teaching of thy Holy Spirit. May the parents and guardians of the youth never allow their own exertions to be enfeebled or relaxed on account of the aid thus furnished them by others. Rather may it quicken their ardour, reproach them for their past neglect, and fire their zeal in the time to come. May they be incited to a cordial co-operation with their teachers in the great cause to which they are devoted. May they feel it to be their pleasure, as it is their duty, to mark the progress made here by the objects of their tender charge ; to examine them frequently, seriously, and impartially, as to their attainments in Christian knowledge ; and to add their own instructions, their own examples, and their own prayers, to the instructions, examples, and prayers of those disinterested individuals who have voluntarily come forward as their reli-



gious instructors, and are spending time and strength for their eternal good.

We pray for those who are unconcerned spectators of all that is doing in this liberal and enlightened age for the welfare of the young; and though these little ones have no arts to gain their notice, no dissembled tokens of misery to impose on them, and no affected clamours to extort their pity, may the helplessness of their condition and the pressing necessities of their case plead for them. Above all, may the Saviour, as he pleads from his cross and from his throne, entreating men to be fellow-workers with him in fulfilling the purposes of his love, constrain the most careless and indifferent of his professed disciples to cast in their lot with us, and share the luxury of doing good in a field of labour which he hath signally blest.

Confirm, O Lord, any good impressions that may have been made by this morning's tuition. May the effect of such Sabbath exercises be to make these children grow in wisdom and in piety as they grow in days and in years. May their faith in the Redeemer, their hatred of sin, their love for thy law, their reverence for thy Sabbaths, and their delight in thy ordinances, be ever on the increase, that their path may be as the shining light

which shineth more and more unto the perfect day, that they may be among the children who are an heritage of the Lord, the rising hopes of his church on earth, and gradually maturing for being fixed as pillars in his temple above.

These our humble prayers we present unto thee in the name of Christ our blessed intercessor and advocate, who in the form of words which he gave his disciples, has taught us also to say, Our father who art in heaven; Hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; Forgive us our debts as we forgive our debtors; And lead us not into temptation, but deliver us from evil; For thine is the kingdom and the power and the glory, for ever. AMEN.

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*NOTE.*—The preceding Prayers are obviously adapted for Sunday *morning* Schools, these being the most common in this part of the world. But a slight change of phraseology will render them suitable for Sabbath *evening* Schools, which are most general in some parts of the Mother Country, and probably in other quarters.

The first part of the book is devoted to a description of the  
country and the people. The author describes the  
country as a fertile land, with a good climate, and  
the people as a brave and industrious race. He  
mentions the various tribes and their customs, and  
the different languages spoken. He also describes the  
trade and commerce of the country, and the  
various articles of export and import. The second  
part of the book is devoted to a description of the  
history of the country, and the various wars and  
troubles which it has undergone. The author  
mentions the different dynasties which have  
reigned, and the various events which have  
shaped the history of the country. The third  
part of the book is devoted to a description of the  
religion and customs of the people. The author  
mentions the different religions which are  
practised, and the various customs and  
traditions of the people. The fourth part of the  
book is devoted to a description of the  
government and the laws of the country. The  
author mentions the different forms of  
government which have been in use, and the  
various laws which have been enacted.

The fifth part of the book is devoted to a description of the  
economy and the resources of the country. The author  
mentions the different industries which are  
practised, and the various resources which  
the country possesses. The sixth part of the  
book is devoted to a description of the  
military and naval forces of the country. The  
author mentions the different arms and  
weapons which are used, and the various  
ships and vessels which are employed. The  
seventh part of the book is devoted to a  
description of the education and the  
science of the country. The author mentions  
the different schools and universities which  
are in existence, and the various sciences  
which are taught. The eighth part of the  
book is devoted to a description of the  
arts and the literature of the country. The  
author mentions the different artists and  
writers, and the various works of art and  
literature which have been produced.

**PART IV.**

**PRAYERS SUITABLE FOR THE CHAMBER OF SICKNESS AND DEATH.**

**PRAYER FOR A SICK PERSON.**

**Lord,** from the depths of our affliction and sorrow we will cry unto thee, for our help and our hope are in thee. Hear our prayer, O Lord, and let our cry come unto thee. Hide not thy face from us in the day when we are in trouble; incline thine ear unto us: in the day when we call, answer us speedily. They that know thy name will put their trust in thee, for thou wilt not forsake those that seek thee. Whom have we in heaven but thee, and there is none in all the earth whom we desire besides thee. When heart and flesh do faint and fail, thou wilt be the strength of our heart and our portion forever. Thou hast been our refuge and strength, a very present help in the time of trouble. Because thou livest, blessed be our rock, let the

God of our salvation be for ever exalted. We will cast our burden upon thee the Lord, for thou wilt sustain us. We will cry unto God most High; unto God that performeth all things for us. We will not put our trust in princes, nor in the son of man in whom there is no help, whose breath goeth forth, and he returneth to his earth. But we will encourage ourselves in the Lord our God, who made heaven and earth, who regardeth the prayer of the destitute, who healeth the broken in heart and bindeth up their wounds, who heareth the groaning of the prisoner and looseth them that are appointed unto death. If consistent with the purposes of thy providence, O Lord, we pray thee to have mercy on the work of thy hands, and to send some portion of relief to thy servant before thee in the extremity of suffering. Arrest the progress of disease. Give efficacy to the means of restoration to health and usefulness. Make all his bed in sickness; when brought low do thou help him.\* Prolong the days and renew the strength of this afflicted child of mortality. And if it be thy holy will, do thou lead him gently through whatever may remain of

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\* In this and the following Prayers wherever *him*, or *his*, &c. occur, *her*, &c. must be substituted when used in behalf of a female.

his journey here below, under the cheering consciousness of thy support and favour. But if it seemeth meet in thy sight that this sickness shall be unto death, O may the king of terrors prove a messenger of peace sent to relieve thy servant from an existence of sadness and of tribulation, and to give an abundant entrance, through the merits of Jesus, into that world of bliss where the sorrows and pains of mortality shall be lost in that fulness of joy which is in thy presence, and those pleasures which are at thy right hand for evermore.

Grant, merciful God, that we who surround this bed of sickness, whether immediately connected with the afflicted person or not, may learn wisdom from such visitations of thy providence, and whilst they shew us the vanity, may they teach us also the value of life. Our breath is in our nostrils. The arrow is unseen which hath received a commission to strike us through the heart. Disease may be already preying on our vitals and hastening us to the dust of death. Thou hast ten thousand messengers for accomplishing the purposes of thy will, and in a moment when we are least aware, thou mayest suspend our faculties or terminate our lives. May such considerations as these, tend, by thy blessing, to put seri-

ousness into our prayers, to raise us to solemn thought, to sober reflection, to earnest self-examination, to renewed activity and persevering diligence in our religious concerns. And feeling that the interests of our souls increase in magnitude and importance with every moment that passes over our head and with every step we take in our journey to the grave, may we be so detached from things seen and temporal that we may rejoice as though we rejoiced not, and weep as though we wept not, and use this world as not abusing it. And may God himself who hath called us to his eternal kingdom and glory, after we have suffered awhile, make us perfect, stablish, strengthen, and settle us; To him be glory and dominion for ever. AMEN.

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PRAYER FOR A PERSON DANGEROUSLY ILL.

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Our times, O Lord, are wholly in thy hands, and all our enjoyments are at thy disposal. Every loss which our fortune sustains, every disease that invades our frame, every storm of adversity that beats on our dwelling, is from thee who art wonderful in counsel and excellent in working, who dost not afflict willingly, nor grieve the children of men. We be-



love, and have joy and peace in believing, that all the events which befall us are under the guidance of thine unerring wisdom; that they are parts of a great plan of thy providence respecting us; that their real tendency and beneficent design shall ere long be fully unveiled, and give rise, at once, to feelings of admiration and accents of praise. It well becomes us, therefore, cheerfully to acquiesce in all the allotments of thy Providence, to be dumb and not to open our mouths even when the bitterest cup is administered to us, because it seemeth good in thy sight, O thou wise and gracious and sovereign physician of souls!

O Lord, fully sensible of the fleeting and unsatisfactory nature of all things here below, and depending upon thy providence to bring us through this state of trial in such a way as shall be most for thy own glory and our good, our prayer at this time is, that thou wouldst give us the sanctified use of all those dispensations wherewith thou seest meet to visit us, so that on a review of them we may be able to say with thy servant of old, It is good for me that I have been afflicted. For this salutary purpose be pleased to shine in upon our hearts with thy illuminating and searching spirit when thou judgest it necessary to try us in the

furtnce of affliction. Lord, when the keepers of the house begin to tremble, when the body and its energies are sinking into decay, and pains and sorrows take hold upon us so that even the desire of life hath failed, O do thou send a ray of comfort from above to cheer the wounded and troubled spirit, and to bear up the soul upon the wings of hope till we pass through the shadows of the everlasting evening which must soon close around us all. As the eye of sense grows dark and dim, may the eye of faith be strengthened to behold through the vale of death that blessed country beyond it, the inhabitant of which shall no more say, I am sick, and where the glorified believer shall behold thy face in righteousness and be satisfied with thy likeness.

Thou canst bring back even from the gates of death, and command deliverance when the help of man is vain. Look in mercy, O God, on thy servant who is now stretched on the bed of affliction, in a low and distressed condition, and to all human appearance drawing near the gates of death. We commend him to the compassionate regards of the great High Priest at thy right hand, who is touched with a feeling of human infirmities, who was himself a man of sorrows and acquainted with grief, and who is able and

willing to succour those who are tried. May this visitation of thy afflicting hand be accompanied with much good to the sufferer. Grant that his thoughts may thereby be directed to those momentous concerns which all of us are too apt to overlook and disregard in the days of ease and health; that his views may be turned inward upon himself to see his utter helplessness and guilt; and may he be effectually taught of thee that there is nothing so much to be desired, either in sickness or in health, as an interest in thy favour—that there is no hope for sinful man beyond the grave, but in the mercy of God—that Christ is the only ark of the covenant, the only refuge for guilty mortals in the last tremendous hour. Thus spiritually illuminated and savingly convinced, may he be brought from the furnace, like gold seven times purified, to live and to praise thy name in the world; or, if otherwise determined, may he, in the full assurance of faith, see the heavens opened and the blessed spirits above bending from their radiant thrones to welcome his approach to their everlasting mansions, to put a crown of pure gold upon his head and a palm of victory in his hand, and may there be joy in heaven on his account. Into thy hands we commit his spirit, for thou hast redeemed

him O Lord God of truth. Unto thy mercy we recommend him, in the confidence that though thy afflicting hand is heavy upon him for a season, thou wilt not lay more upon him than he is able to bear, but with every trial wilt make a way for his escape. And if it be thy will that our earthly intercourse with him should now for ever cease, through Jesus Christ, the resurrection and the life, we will indulge the consoling and blissful prospect of joining him again in the presence of his father and our father, of his God and our God, when all the clouds that obscure the horizon which terminates our present prospects shall have passed away, and all the trials and sufferings which are the lot of humanity shall have given place to a far more exceeding even an eternal weight of glory. These mercies for our afflicted friend and for ourselves, we humbly ask in the name and through the mediation of our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Spirit be endless praise ascribed. AMEN.

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PRAYER ON OCCASION OF DEATH IN A  
FAMILY.

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O LORD, thou art the sovereign disposer of all events. Thou woundest and thou healest, thou killest and thou makest alive; in thy power it is to save and to destroy. Thou hast a mighty arm, strong is thy hand and high is thy right hand. In the beginning thou spak'st and it was done, thou commandedst and it stood fast, and when it pleaseth thee thou turnest man to destruction, and sayest, Return ye children of men. In thy hands our breath is, and we know that thou wilt bring us to death and to the house appointed for all living. O that we may know with equal certainty that mansions are prepared for us in our father's house above! And whether these frail tabernacles of ours fall to pieces at once, or more gradually dissolve, may we be fully assured that we have a building of God, an house not made with hands, eternal in the heavens. With the patriarch of old may we be enabled to say, I know that my Redeemer liveth and that he will stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. With the apostle, under a

brighter dispensation, may we have scriptural grounds for uttering this confident declaration, I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.

Since thou hast seen meet to tear asunder the ties of earthly kindred and affection, to send bereavement and desolation where happiness and enjoyment were wont to reign, and to give us to taste of sadness and sorrow where in days that are past we have seen good and partaken largely and bountifully of thy best favours, may we, O God, be thereby led to reflect upon the instability of all earthly things, and to learn that true wisdom which aspires to joys that are independent of circumstances, and which, regarding this world as a mere stepping-stone to another and a better, gives us good hope even in death, and the blissful prospect of renewing and perfecting in heaven the reciprocations of affection to which the stern behests of death have interposed an afflicting but temporary obstruction. Teach us unaffected resignation to thy will, that the language of our hearts may be, It is the Lord, let him do what seemeth him good. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. May

we be fully satisfied that afflictions are of thine appointment, that they are appointed in mercy and in love, that man is a sinner and has departed from thee, and that thou sendest suffering to bring back thy wandering child to the bosom of paternal affection, that thou chastenest even thine obedient children for their profit that they may become partakers of thy holiness. May we know by blessed experience that the house of mourning is better than the house of mirth. By the sadness of the countenance may the heart be made better, by the removal of creature comforts may the views be directed to those which are to be found in the Creator alone, by the feeling of dissatisfaction in every earthly enjoyment may the soul be led to solemn thought and wafted to the sky, where alone are to be found objects fitted to satisfy the boundless desires of an immortal nature. May we be henceforth building the house of our comforts firm and high, even on the rock of ages, where no wind or tempest can assail it; and, reposing our trust in thine everlasting arms, may we find in thee a friend and protector of whom neither time nor change can ever deprive us, a friend who loveth at all times and a brother born for adversity.



We thank thee, O God, for the good hope, through grace, which we are permitted to cherish, concerning the departed, and for all those exceeding great and precious promises which separate grief from despair, which console us amid the wreck of our affections, which enlighten the gloom of the grave, and forbid us to sorrow as others who have no hope. We believe that Jesus died and rose again, and that they also who sleep in Jesus, God will bring with him. We hear the voice from heaven which saith, Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit, they rest from their labours and their works do follow them. We would listen also to the apostolic language which thus speaks, We desire that every one of you give diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of those who through faith and patience are inheriting the promises.

[Be, O God, a husband to the widow, and a father to her fatherless children.]  
[Fulfil to the bereaved parents thy gracious promise, I will give a name and a place better than of sons or of daughters.]  
[May the truth of thy gracious declaration be fully experienced by this afflicted family, Leave thy fatherless children, I

will preserve them alive, and let thy widows trust in me.] [Heal, we entreat thee, the breach thou hast been pleased to make in this family, in such a manner as seemeth best unto thee, and may each surviving member of the household be enabled to say in sincerity and truth, Thou art my portion, saith my soul, therefore will I hope in thee.\*]

May he who loved Mary and her sister and Lazarus, visit this house, and say to every afflicted spirit within these walls, Peace be unto thee! May he bless each sorrowing relative with an interest in his divine compassion, and say with a prevailing voice, as he did to the widow of Nain who wept over the bier of her only son who died fair in the prime of life, Weep not! And grant, merciful God, that whilst we are called to witness the ravages of death alike in the departure of the infant that just breathes and expires, of the healthful and vigorous who afforded support and consolation to the aged, and of those who have been borne down to the grave under a load of years, may we be animated to the duty of preparation for our own departure, that we may not be surprised by the approach of

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\* Such of these clauses may be inserted as seem to suit the particular case of the family where a death has happened.

the king of terrors, but may encounter him with courage and comfort. Make us so ready to meet thee at thy coming; that thy coming may be the object of our hopes and desires and joyful expectations; that we may love the appearing of Christ, who is our life, and be able to say in our expiring moments and with our last lab'ring breath, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation! We long for that blessed time when thou wilt put an everlasting period to all our sins, and troubles, and temptations here, and wipe away all tears from our eyes forever, and when we shall hear our part in that song of praise which the redeemed from among men shall eternally sing. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even the Father, to him be glory and dominion for ever and ever. **AMEN.**

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#### A FUNERAL PRAYER.

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We adore thee, Jehovah, as the king eternal, immortal, and invisible, the only wise God—the same yesterday, to-day, and forever—with whom one day is as

a thousand years, and a thousand years as one day. We are of yesterday; our foundation is in the dust, our age is as nothing before thee, we are crushed before the moth. Thou didst form us at first out of the dust of the ground, thou clothedst us with bones and with sinews, the inspiration of thee the Almighty gave us understanding, thou upholdest us for a few years in this state of probation and suffering, and when thou hast finished the purposes of thy providence with us here, thou changest our countenance and sendest us away. Man dieth and wasteth away, yea man giveth up the ghost, and where is he? The frame of nature shall itself be dissolved and disappear as a vision. But we rejoice in the bright discoveries which Revelation hath made of a state of immortality and blessedness beyond death and the grave, and that amid the wrecks and ruins of mortality, a voice declares, O death I will be thy plague! O grave I will be thy destruction! We exult in the glorious prospects to which Christ hath taught our hearts to rise, and in the assurance and hope that at the voice of the archangel and of the trump of God, the accumulated ashes of ten thousand generations shall awaken to life, and a glorious army shall spring forth from the very bosom of corruption.

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead; To the hope of an inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. We rejoice in hope of the glory to be revealed, of the treasures which neither moth nor rust can corrupt and which no thieves can break through to steal, of the hidden manna and tree of life in the midst of the paradise of God, and of the crown of glory which fadeth not away. Enable us, we beseech thee, to set our affections on things above. Convince us more and more that the pursuits and pleasures of time are only vanity and vexation of spirit, that nothing less than an eternity of bliss can satisfy hopes that are full of immortality, and that even eternity itself would be too short to utter all thy praise. May our conversation be in heaven, whence we look for the Saviour; and confessing that we are only strangers and pilgrims upon earth, may we be desiring a better country, that is an heavenly.

May the consolations of God abound to those more nearly affected by the pain-

ful dispensation which has brought us together and has converted this house into a house of mourning. Convinced and satisfied that all thy judgments are right, and that thou in very faithfulness hast afflicted them, may they in patience possess their souls, and sing of mercy as well as of judgment. May they be enabled to glory even in tribulation, because tribulation worketh patience, and patience experience, and experience hope; and because they have thus an opportunity of bringing their Christian principles to the test of experiment, and of shewing at once the strength of their resignation to thy will, and of their confidence in thy promises. May they be disposed to bless thee for the many comforts which still remain to them, and may every stroke which separates them from the creature, serve to unite them more closely to their Creator. O look in mercy on every soul in this family. May the hope that maketh not ashamed, mingle its sacred influence with every pang that rends the heart and every sigh that heaves the bosom, and may the tears of sorrow soften the smiles of reviving joy.

Lord, make us to know our end and the measure of our days, what it is, that we may know how frail we are. May we hear the voice which now addresses

us from the bed of death, Be ye also ready, for in such an hour as ye think not the Son of Man cometh. O remember how short our time is, and spare us that we may recover strength before we go hence and be no more! Make us to understand and to consider our latter end, and seriously to reflect that our great business in this world is to prepare for that which is to come, to finish our work before we finish our course. In the days of health, and peace, and prosperity, O that we may remember and provide for the time of trouble, and sickness, and death, when the world's enjoyments will shrink away from us and prove utterly insufficient to support and help us. May we be making the prospects of eternity familiar to us, that thus the grave may gradually lose its terrors. May we be prizing every opportunity of doing and receiving good, as if it were our last, and improving every moment as if the next were to terminate our earthly career. And grant, heavenly father, that as we accompany to the land of deep forgetfulness and consign to its parent earth all that was mortal of our friend who is no more, we may be enabled by the eye of faith to contemplate him who was dead and is alive again and lives for ever more, and who for the suffering of death was



crowned with glory and honour ; and at last, when the hour of our own departure shall arrive, may the bed of death prove to us the car of triumph by which our disembodied spirits may ascend to the bosom of their father and their God. For this blessed prospect, and for all the animating hopes of the Gospel, we give thee everlasting thanks and praise, through Jesus Christ our once crucified but now risen and exalted Saviour ; who is God over all and blessed for ever.  
AMEN.

*[The text in this block is extremely faint and illegible, appearing as a large block of horizontal lines.]*

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## PART V.



### PRAYERS FOR THE USE OF YOUNG PERSONS.

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#### MORNING PRAYER FOR A YOUNG PERSON.

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O LORD! I am thine, for thou mad'st me, and preservest me, and hast redeemed me. I owe every thing to thee. From thee I derived my powers of body and faculties of mind, and to thee I am indebted for the food I eat, the raiment I put on, and the house in which I dwell. But I desire to be more especially thankful to thee for Jesus Christ, thine unspeakable gift, and for the blessings which he died to purchase and now lives to bestow. O may I be adopted into thy family, and be made a partaker of all the privileges of thy sons and daughters. For this end may I listen to thy call, Give me thine heart! And when thou sayest to me, Seek ye my face, may I be enabled and disposed from the heart to reply, Thy face Lord will I seek: Teach me thy

statutes. Lead me in a plain path because of my spiritual enemies, and let no iniquity obtain dominion over me. I thank and praise thee for thy fatherly care of me during the past night. Fit me for the duties of the day. And may I be kept by thy Almighty power through faith unto salvation. AMEN.

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EVENING PRAYER FOR A YOUNG PERSON.

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HEAVENLY FATHER! I thy unworthy creature, do at this time approach thee, under a deep sense of thy glorious perfections and of my own sinfulness. I am, by nature, a child of wrath, even as others, and in my conduct since I came into the world, I have shewn myself disobedient and ungrateful unto thee, my indulgent parent and bountiful benefactor. I lament that I have so often gone astray from thee the fountain of my being and of my happiness. But I will now arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy child. Receive, O Lord, a prodigal returning to his father's house. May there be joy among the angels of God over me as I return to duty and to thee. May my

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Redeemer himself rejoice over me and say, Behold my son was dead and is alive again; he was lost and is found! And henceforth may I never return to folly, or give you cause to say, If I be your father, where is mine honour? Lord keep me, for I trust in thee. Defend me by thy heavenly grace, that I may continue thine for ever. Give thine angels charge concerning me this night. And for all the mercies of the past day, for all the means of grace and hopes of glory, to thee, O Father, Son, and Holy Ghost, one living and true God, be eternal praise ascribed. AMEN.

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ANOTHER MORNING PRAYER FOR A YOUNG PERSON.

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I THANK thee, O Father, Lord of heaven and earth, that thou art sparing me in life day after day, while others as young or younger than myself, are going to their long home; and that thou art continuing to shower down upon me the most precious blessings, temporal and spiritual, while others not more undeserving than I am are denied such expressions of thy goodness and grace. Lord I confess with sorrow and deep contrition that I have not rendered unto thee according

to the benefits I have received from thy hand. Thou hast been ever mindful of me, but I have forgotten thee times and ways without number. Thou hast loaded me with thy benefits, but I have requited thee only with ingratitude and neglect. O humble me more and more under a sense of my sins, and make me duly to reflect that those mercies which I have so long enjoyed and so long abused with impunity, shall not always be continued with me, that thou mayest soon remove them from me and bestow them on others who will prize them more, that thou mayest suddenly cut me off as a cumberer of the ground and consign me to the grave where is no work, nor device, nor knowledge, nor wisdom. O awaken me to a sense of my true character and real condition. Though by nature and practice afar off from thee, may I be brought nigh by the blood of Jesus; and though dead in trespasses and sins, may I be quickened together with him, and henceforth walk so as to please thee, even in holiness and righteousness all the days of my life. Preserve me this day from danger and from sin. Keep me all the days and nights of my appointed time on earth, and preserve me to thy heavenly kingdom, through Jesus Christ, thy Lord and Saviour. AMEN.

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ANOTHER EVENING PRAYER FOR A YOUNG  
PERSON.

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GRACIOUS GOD ! I come before thee this evening, condemning myself, and crying, Unclean, Unclean ! My own heart condemns me, and thou art greater than my heart and knowest all things. Though young in years, I am old in sin. All my past reckoning have gone over my head. I have sinned against thee in thought, in speech, and in behaviour. I have condemned thine authority, violated thy laws, and grieved thy Holy Spirit. This very day I have done evil in thy sight, and deserve thy wrath and indignation to the uttermost. Behold I come unto thee, trusting solely to the merits of thy own Son for acceptance. In his name I present myself before thee, and as a poor perishing sinner entreat of thee forgiveness. I am guilty and polluted, but his blood cleanseth from all sin. I am indeed unworthy, but worthy is the Lamb that was slain. Jesus thou Son of God ! have mercy on me. Remember not the sins of my youth and my transgressions ; according to thy mercy remember thou me for thy goodness sake, O Lord. Restore unto me the joy of thy salvation ; and uphold me with thy



free Spirit. Then will I remember thee upon my bed, and my meditation of thee shall be sweet, even in the watches of the night. Prepare me for the night of death, when no man can work and when none can trifle; and on the morning of the resurrection, may I be enabled to lift up my head with joy, knowing that the hour of my redemption draweth nigh. All I ask is in the name of Jesus, who is all my salvation and all my desire, and to whom be everlasting praise. AMEN.

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A SUNDAY MORNING PRAYER FOR A YOUNG PERSON.

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THE heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto my God? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them. Thou art of purer eyes than to behold iniquity. Thou chargest even thine angels with folly. Thou canst not look upon sin in any of thy creatures without detestation

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 foot am all over wounds and bruises and  
 putrifying sores? I come not in my own  
 name, but in the name of him whom thou  
 hast set forth to be a propitiation for sin,  
 and who is exalted as a prince and a Sa-  
 viour to give repentance unto Israel and  
 the remission of sins. I will extol thy  
 great name, O Lord, for that astonishing  
 lovingkindness which thou didst manifest  
 to the children of men, in sending thy  
 Son in the likeness of sinful flesh, and for  
 sin to condemn sin in the flesh. O may  
 his blood purge my conscience from dead  
 works to serve the living God, and may  
 I receive the spirit of adoption whereby I  
 may cry, Abba, Father. May I be mould-  
 ed into the blessed image of my Saviour.  
 Like him may I be diligent in doing thy  
 will and patient in bearing it. May I  
 study to imitate him in the constancy and  
 ardour of the devotion which he manifest-  
 ed while on earth, and in that pure, disin-  
 terested, and boundless benevolence to  
 mankind, which he so strikingly exempli-  
 fied. May I resemble him in self-denial,  
 humility, and gentleness, and be holy as  
 he was holy in all manner of conversation.

I bless thee that thou hast opened mine eyes on the light of another Sabbath, and givest me an opportunity of engaging in its peculiar services. May I remember the Sabbath day to keep it holy. May I never be found with the multitude who spend it in sloth, idleness, or vice. Give me the preparation of the heart, and may I keep my foot when I go into the house of the Lord. Extend thy favourable regards to my parents, my friends, and my instructors. Have mercy upon us all, and bless us, and shew us thy salvation. May thy religion pure and undefiled every where prevail. May it increase and gather strength where it is already known, and may many be this day added to the church of those who shall at last join the general assembly and church of the first born, whose names are written in heaven. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. AMEN.

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A SUNDAY EVENING PRAYER FOR A YOUNG PERSON.

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I WILL lift up my soul unto thee, O Lord, and bless thee while I live. I will cry unto thee; Thou art my Father, my

God, and the Rock of my salvation. Thou art enthroned in glory and in majesty. Ten thousand times ten thousand glorified and blessed spirits cease not day nor night to celebrate thy praise. Surely then it would ill become me to be silent, since I have tasted so largely of thy goodness, and can never fully discharge my obligations. This evening of thy day I would desire to mingle my feeble notes of praise with the more exalted strains of the heavenly host, and exclaim, Hallelujah, for the Lord God omnipotent reigneth! Thou condescendest to regard even the things which are done in heaven—to take notice of the services of the pure spirits above. O how wonderful thy condescension then in regarding such a worm of the dust as I am, and in permitting me to take thy holy name into my sinful and polluted lips! Blessed, for ever blessed be thy name, that thou hast opened up a way of access to thee for such a guilty creature as I am, through the rent veil of the Redeemer's flesh; that Jesus Christ is the way and the truth and the life; and that he is able to save to the uttermost all who come unto thee through him, seeing he ever liveth to make intercession for them. As the Israelites, when they felt the envenomed bite of the fiery serpent, looked

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for a cure to the brazen serpent, so may I, feeling the disease of sin, which hath taken hold upon me and threatens me with death eternal; be enabled by faith to look unto Jesus as lifted up on the cross for the salvation of a ruined world, and to exclaim with all the earnestness of a creature ready to perish, Heal me, O Lord, and I shall be healed; save me and I shall be saved, for thou art my praise.

Suffer me not to imagine that when the sanctuary is shut, the Sabbath is ended. But grant that the good impression of this day's solemn services may be abiding on my heart, my conscience, and my life. May I increase with divine increase. May thy spirit bear witness with mine, that I am one of thine own children, an heir of God and joint-heir with Christ. I am grieved for the afflictions of thy creatures, and pray that none may be allowed to perish while there is bread enough in my father's house and to spare. Bless all thy faithful ministers, and all those who co-operate with them in carrying on the work of the Lord. Bless my parents, my benefactors, and my well-wishers. Visit in mercy the sons and daughters of affliction. If I have enemies, Lord forgive them, and inspire me with a disposition to return good for evil.

Compass me this night with thy favour  
as with a shield. Never leave me, never  
forsake me. Be my God and my guide  
even unto death, and after death my  
everlasting and exceeding great reward.  
The grace of the Lord Jesus Christ be  
with my spirit. AMEN.

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## PART VI.



### GRACES BEFORE AND AFTER MEAT.

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#### GRACE BEFORE MEAT.

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THE eyes of all things wait upon thee, O Lord, and thou givest them their food in due season. We look up unto thee for a blessing on the gifts of thy bounty now before us, and for the pardon of all our sins, through Jesus Christ. AMEN.

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#### GRACE AFTER MEAT.

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ENABLE us, O Lord, to live as the children of so many mercies, and to esteem it as our meat and drink to do thy will; and to thy name, in Christ, be all the praise now and ever. AMEN.

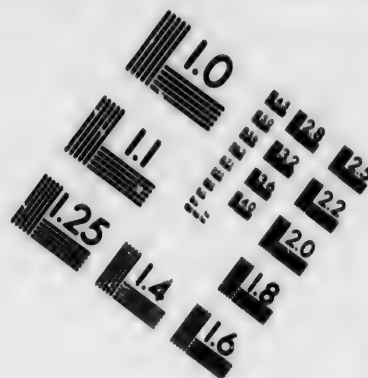
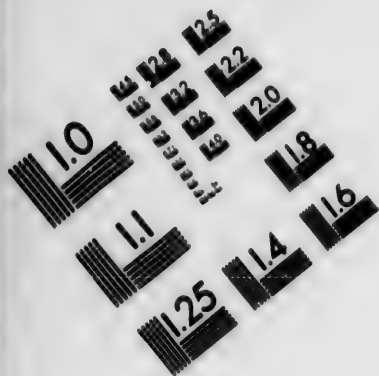
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#### ANOTHER GRACE BEFORE MEAT.

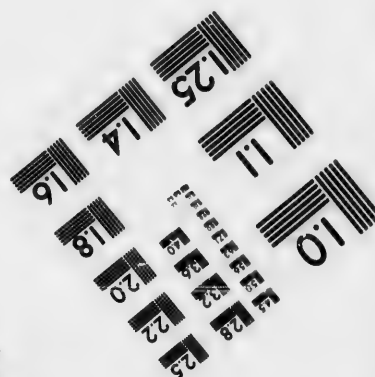
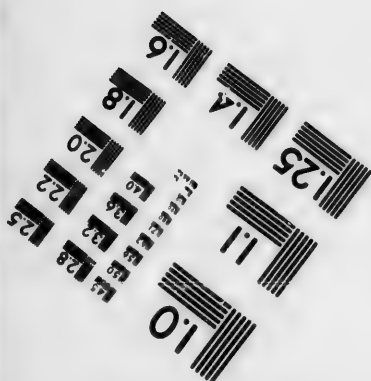
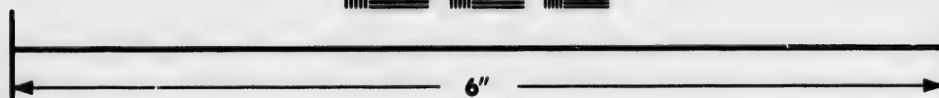
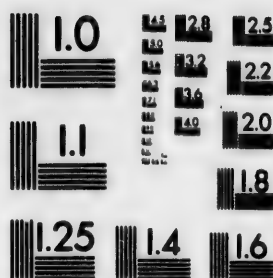
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WE bless thee, heavenly Father, for all the comforts thou hast mingled in our lot in this vale of tears. Sanctify these gifts





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of thy bounty to our use and ourselves to thy service here and the enjoyment of thee hereafter, through Christ our Lord.  
**AMEN.**

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**ANOTHER GRACE AFTER MEAT.**

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**ACCEPT**, most gracious God, of our united and grateful acknowledgments for what of thy goodness we have at this time experienced, and may goodness and mercy follow us all our days, for the Redeemer's sake. **AMEN.**

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**ANOTHER GRACE BEFORE MEAT.**

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**O LORD**, thou art the author and preserver of our lives, and the source of our best enjoyments, both temporal and spiritual. Whether, therefore, we eat or drink, or whatever we do, may we do all to thy glory, and find acceptance in Christ. **AMEN.**

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**ANOTHER GRACE AFTER MEAT.**

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**ALL** praise and thanks be unto thee the Lord, for the temporal comforts which we have at this time received from thy bountiful hand; and whilst thou feedest our bodies with the meat which perish-

eth, feed our souls with that meat which endureth to everlasting life, for Christ's sake. AMEN.

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ANOTHER GRACE BEFORE MEAT.

O LORD, thou art good unto all and thy tender mercies are over all thy works. Thou openest thine hand and satisfiest the desire of every living thing. Thou hast spread a table for us in the wilderness and our cup runneth over. Grant us a father's blessing with these means of life, through Christ. AMEN.

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ANOTHER GRACE AFTER MEAT.

FATHER of mercies! Thou art giving us all things richly to enjoy, both pertaining to this life and that which is to come. Write a law of gratitude on our hearts to thee for all thy goodness, and more especially for the expression of it which thou hast now conferred, in Christ. AMEN.

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ANOTHER GRACE BEFORE MEAT.

In thee, O Lord, we live, and move, and have our being. Give us neither poverty nor riches, feed us with food convenient for us; and with these and all thy

mercies may we enjoy thy blessing which, alone maketh rich and addeth no sorrow. All we ask is for Christ's sake. AMEN.

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ANOTHER GRACE AFTER MEAT.

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O MAGNIFY the Lord with me, let us exalt his name together, for he hath satisfied our mouths with good things, and daily loadeth us with benefits, and crowneth us with lovingkindness and tender mercies. Bless the Lord, all his works, in all places of his dominion : bless the Lord, O our souls. AMEN.

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ANOTHER GRACE BEFORE MEAT.

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THERE be many who say, Who will shew us any good? Lord lift up the light of thy countenance upon us! Let thy mercy be on us as we desire to hope in thee, and may we enjoy thy enriching blessing with the present token of thy favour, in Christ our Lord. AMEN.

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ANOTHER GRACE AFTER MEAT.

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To thee, O Father of mercies! our highest praises are most justly due. As we live by thy bounty, may we live devoted to thy glory, and in every thing give thanks through Jesus Christ. AMEN.



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## CONCLUSION.

### REMARKS ON PRAYER AS A CHRIST- IAN DUTY.

PERHAPS there is no definition of Prayer, at once so simple and comprehensive, as that contained in the Shorter Catechism, a compend of Christian Theology, which has never been surpassed by any human composition. Prayer is there defined to be, An offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies. There is, unquestionably, no Christian duty more reasonable in itself and more natural to the human mind, than that of Prayer. Is it not reasonable that God should be adored on account of what he is in himself and what he is to his creatures? He who is supreme over all, ought surely to receive the supreme homage of all.—If gratitude is due to any benefactor, and for any benefits received, (and, that it is so, every generous breast will cheerfully acknowledge,) it must be due in an especial and peculiarly exalted sense to the great Lord of the universe, the God and Father of our Lord Jesus Christ. What benefactor can for one moment be compared to him? What benefits, if weighed in the balance with those which he hath conferred, will not be found wanting both in number and in value?—With regard to *confession* and *petition*, the other essential parts of Prayer, their reasonableness is sufficiently obvious. For it is

evidently not enough that we possess the dispositions leading to particular acts. God, indeed, knows the heart, and can judge of its state independently of all external appearances. But it is fit and proper that we ourselves be duly impressed with a sense of our guilt and of our wants, and thus rightly prepared for the reception of pardon and other blessings from him who alone can bestow them. Feelings, when they do not give birth to correspondent acts, are questionable to the individual himself in whom they exist, both in respect of their depth and sincerity. Can a man be said to repent, who has never made confession? Can a man be said to be grateful, who has never expressed his gratitude, either in words or by performances? He who rests in contemplation alone, neither shews to the Deity that he has any practical sense of his own unworthiness, or any feeling of dependance upon him; and is it reasonable to suppose that such a being can be viewed with the same complacency by God as he who avows his guilt, spreads his wants before him, and devoutly supplicates his favour? Now what apology can be wisely or successfully pleaded for refusing to make those confessions and to prefer those petitions, which are called for alike as expressions of feeling in regard to ourselves, as tokens of submission to his will and dependance on his bounty, and as manifestations of respect for his character as the supreme and infinitely perfect ruler of the universe?

Some writers have asserted that man is naturally a religious being, and that the tendency to devotion is as strong in his nature as is the tendency to food or society. The celebrated Mr. Addison represents the principle of devotion in man as constituting the chief distinction between him and the brute. Certain it is that while many of the inferior tribes manifest some approximation to reason,

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not one of them has ever been found to evince the smallest approach to devotion. And no less certain is it, that when adversity clouds the domestic scene, when a succession of calamities combines to destroy the happiness of life, and when death is threatened, either in the course of nature, or by accident, or by the hand of violence, the most thoughtless and audaciously profane, are often discovered on their bended knees, calling upon that God who was not in all their thoughts while health, and ease, and gaiety, were their portion. These circumstances strikingly prove that Prayer is at once a *reasonable* exercise, and a *natural* as well as a *Christian* duty.

To those who take the Bible for their standard of faith and conduct, it would be quite unnecessary to prove that Prayer is a *commanded* duty. The express injunctions given on the subject in that sacred volume are so very numerous, that to set them all before the reader of these pages, would require the transcription of many passages which cannot fail to be familiar to the minds of all who peruse the Scriptures with any degree of attention; and as to those who question the truth of the statement made in regard to the declarations of the Bible on the subject, the searching of the Scriptures, with an unprejudiced and serious mind, may be reasonably and strongly recommended. Let it be seriously recollected by all on whose minds the injunctions of the Almighty have any weight, that "it is from the throne of unlimited sovereignty that he speaks when he commands us to pray; and that disobedience to this is just as criminal and just as dangerous as disobedience to any other precept of his law. From that throne he speaks, that we may be deterred from trifling with his behests when he exacts from us the tribute of prayer. But I must add that his throne of sovereignty is a throne of grace; and that if the command comes

armed with the sanction of stern authority, it also comes recommended by the charms of tender mercy. We are thus shut up to the necessity of praying to him under the penalties of disobedience to the united voice of righteous authority and unmerited love."

But whilst the Holy Scriptures are appealed to as containing the most explicit and impressive admonitions to Prayer, they may also be safely recommended as affording the best helps to the performance of that duty. How cold and dead does a Prayer appear that is composed in the most elegant style of language when not heightened by that solemnity of phrase with which holy writ abounds! There is something so noble and dignified, so pathetic and so sublime, in its modes of expression, as is well fitted to give a force and energy to our diction, to warm and animate our language, to elevate the soul to a lofty spirituality, and to kindle into flames all the sparks of true devotion that may lie concealed in our bosoms. Is *adoration*, for example, a part of devotion? The Scriptures exhibit the Deity in the most grand and sublime points of view, such as are calculated to fill the soul with the most exalted conceptions of his nature and attributes, and to raise the mind above all the trivial concerns of this fugitive and fallen world. Is *thanksgiving* a part of devotional duty? The Scriptures represent us as under infinite obligations to God, as brought from the gulf of non-existence by his Almighty hand, as indebted to his goodness for every breath we draw and for every drop of gladness which is mingled in our cup, as rescued by his grace from a state of darkness, rebellion, and death, and raised to the hope of inconceivable and endless happiness. Is *confession* a part of Prayer? The Scriptures are a faithful mirror in which the character and state of man by nature are exhibited in all their horrors, in

which our own fallen condition as the children of Adam, and our deep depravity as workers of iniquity, may woefully but justly be contemplated, and which thus furnish us with ample materials for heart-felt contrition, the lowliest prostration of soul, and the most humiliating acknowledgments before the throne of God. Is love to the Supreme Being an essential ingredient in true devotion? The Scriptures reveal him to us under the most amiable, captivating, and endearing characters, as Love itself, and as so loving the world as to send his only begotten Son, that whosoever believeth in him might not perish but have everlasting life. In one word, Does prayer to God imply in its nature petitions for things agreeable to his will in the name of Christ? The Scriptures expressly declare, that if we ask any thing in his name, believing, they shall become ours.

As to the requisites or conditions to acceptable Prayer, it has been justly observed, that there must be, in the first place, the belief that God is able, and, for Christ's sake, willing to grant us the object of our petitions; and, in the second place, a desire to obtain it. The latter is necessary to give existence to Prayer in any shape; since Prayer is nothing more than the expression of our desires: the former is required to render us sincere in asking the thing from God. Let a wretched being, conscious of his wretchedness, desire to be delivered from the cause of it, and believe that God, for Christ's sake, is willing to deliver him; and he wants nothing to render his Prayers acceptable to God. There is in this both faith and repentance, and such a spirit, accompanied with real intensity of desire, seems to be all that is necessary to warrant us in not restraining Prayer before God. How grossly erroneous, then, are the ideas of those men who conceive Prayer to be the duty only of the saints, and who condemn all calls upon sinners to

engage in that exercise, as unwarranted and anti-Scriptural! Let them consider for a moment what was the character of the Prayers preferred by the Israelites, by Ahab, Jehoshaphat, and others, whose hearts were not right with God, and who died, as they lived, without God and without hope. Yet they were heard and answered when they cried for deliverance, even though the sincerity of their repentance was far from being above suspicion. If the withered hand is stretched out with a desire to have it restored whole as the other, and with the belief that the physician is able and willing to effect a cure, there is no reason to doubt the success of the effort, even though the heart of the applicant be influenced by no higher principle than the selfish wish to obtain relief. "Let any sinner," says a sound Scriptural writer, "Let any sinner who is conscious of no better motive than the selfish wish to escape the wrath to come and to obtain everlasting life, and who believes that God for Christ's sake is disposed to bestow these unspeakable gifts on perishing sinners, pray for faith in the Redeemer, and he will ere long be convinced that God is still the hearer and answerer of Prayer. It is to hear and answer Prayers arising from such motives, that his faithfulness is pledged. The promise is made to sinners as well as to saints. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."\*

To exhibit all the encouraging views given us in the Sacred Volume of the utility and advantage of Prayer, would be a task equally difficult but no less pleasing than an attempt to unfold the riches and glories of that heavenly country whose beauties eye hath not seen, and whose joys ear hath not heard. They are, indeed, as numerous as are the promises of God, and as various as are the blessings which

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\* See Essay on Saving Faith.

form the objects of our Prayers. There is, however, one view of the utility of this exercise which is pressed on our attention by our Saviour himself, both in the form of Prayer which he has left for our use, and in his admonitions to his disciples when he was with them in the world. In the former he commands us to pray, "Lead us not into temptation, but deliver us from evil," and among the latter we have the following, which was uttered on a very interesting occasion, "Watch and pray that ye enter not into temptation."

In making preparation for an engagement, two things must be taken into account. On the one hand, we must attend to the machinations of the enemy, and, on the other, we must consider our own resources. Viewing their situation in this world as that of a warfare, our Lord enjoins on his followers the use of both of these precautions, as essentially necessary to their safety. He exhorts them to *watch*, from a view of the constant vigilance of the enemy, and he commands them to *pray*, from a conviction of their own inability to make an effectual resistance. While the one is intended to keep them sensible of their danger, the other is designed to keep them mindful where their strength lies. The one without the other can be of little avail, but their united force must ultimately prove victorious.

The inefficiency of our own exertions, considered as the means of resisting temptation, must be obvious from the view which is given in Scripture of the number, subtilty, and power of our spiritual adversaries. Having the superiority in each of these respects, all our own defences must eventually yield to their influence. Their *nature*, also, being so different from our own, renders us altogether unfit to enter the lists with them. Were we called to engage with men like ourselves, the contest would be more equal, and the prospect of a



successful issue on our side would be more flattering. But "we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The power of our enemies we feel, but of their nature we are wholly ignorant. Bravado language, and inactive sneers at the preparations of the enemy, are in this and in every case, the indications not of a magnanimous spirit, but of one that is courageous only when the day of battle is distant; and, however paradoxical it might be in other matters, in this it is certain and evident that the stout-hearted are most in danger, and that safety consists in a conviction of weakness. "When we are weak, then are we strong—strong in the Lord, and in the power of his might."

Prayer, is a duty, which, in every situation, we are sacredly bound to perform, and, to the performance of which we are animated by the most ample and encouraging assurances. It irradiates the gloom of adversity, and it brightens the sunshine of prosperity. But in no situation can we ever be placed, in which its utility will be more manifest than when we are exposed to "the pestilence which walketh in darkness"—the secret but fatal influence of temptations to sin. The advantages of Prayer in such a situation as this, must be obvious on the slightest attention to the subject. The state of the mind, when under the influence of devout feelings, is such, that its native bias to sin is for a time suspended. We stand, as it were, on an eminence, and look down with a dignified contempt on the puny concerns of mortals; the cobwebs of sense shrink into nothing and fade from our view. The soul is withdrawn from visible to invisible objects; it is raised from man to God; it is transported from earth to heaven. Elevated, as if above itself, it contemplates with equal indiffer-

ence the weal and the woe of human life, it spurns with indignation the most enticing bribes of the tempter, and, with a noble magnanimity, it bids defiance to the most formidable combinations of the enemy.

The efficiency of Prayer, however, as a preservative against the influence of temptation, will appear still more evident when it is viewed directly as the grand instrument of communication between heaven and earth. Is there any instance recorded within the four corners of the book of God of a prayerless sinner having obtained pardon or any other blessing of the Saviour's purchase? No. The husbandman may as well expect to reap a harvest where no seed has been sown and no culture bestowed, as we can inherit the fruits of Christ's labour, if they have never been to us the object of devout and believing supplication. What blessing can we possibly implore, that is more needful for us, than assistance to enable us to overcome temptation? It is a blessing which is always necessary, and should ever be the burden of our Prayers. "The Lord knoweth how to deliver the godly out of temptation." This declaration assures us of the power and wisdom of God, to effectuate the complete deliverance of those who confide in him when danger threatens, and the enemy makes his attack. His *ability*, is equalled only by his *willingness*. Listen to the encouragements by which he animates us to implore his aid. "I will give my Holy Spirit to them who ask it." "My grace shall be sufficient for thee, and my strength shall be perfected in thy weakness." "Him that cometh unto me, I will in no wise cast out." Of the efficacy of Prayer, we have on record many signal proofs. It has suspended the laws of nature; it has stopped the mouths of lions; it has quenched the violence of fire. No assertion can be better substantiated than this—"the effectual fervent

prayer of a righteous man availeth much." What, then should be our conduct when temptation assails our principles? Let us resort to our celestial allies; let us betake ourselves to our divine resources. Having Christ for our leader, shall we recoil from the thickest of the combat? Having God for our refuge, need we feel one thrill of anxiety for the issue of the contest? Having heaven on our side, shall the powers of hell make us shudder? No. Every pang that rends our bosoms; every feeling of alarm which agitates our minds, is a pang of despair, is a feeling of distrust. Let us rely on Jehovah, and evince our unshaken confidence in his power, wisdom, and goodness, by encountering the legions of darkness with Christian magnanimity. Let us cast ourselves at the feet of the great Captain of our salvation, and, clothed in the panoply of divine grace, go on to watch and to pray in his name.

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